

TWO
SERMONS
Preached at the
ASSIZES

Holden for
The County of *Norfolk*:

The first at
T H E T F O R D,
The other at
N O R W I C H.

By *John Winter* Minister of *Westacre* in
Norfolk, and Chaplain to *Sir Edward*
Barkham Baronet, and High Sheriff for
the County.

St. August. Serm. 51.

*Quod erit post te, fiat ante te, cum factum fuerit ante
te puniatur a te: ne tu postea à Deo Judice fias ante
te; & non sit quò fugias a te.*

Psal. CXXXIX. 6.

*Whither shall I go then from thy Spirit? or, Whither
shall I go then from thy presence?*


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70, 4417

TO THE
READER.

 Vercome with
the importuni-
ties of the ma-
ny, contrary to my
proper inclination, I
trouble the Press with
these my poor unwor-
thy Labours. I shall
not presume to obtrude
them upon the Patro-
nage of any worthy

A 3 *Mæce-*

To the Reader.

Mæcenas ; holding it as absurd in *Ethicks* to beg the favour of a Person, as in *Logick* to beg the Question ; desiring that wherein my parts do fail, I alone may have the blame ; and wherein they answer a good expectation, God alone may have the glory.

To how many, and how various Judgements a work of this nature is obnoxious,

no

To the Reader.

no man can be more
sensible than my self:
And (I thank God)
no man can less care
for it. I never made
it my business (nor
ever will) to please
men.

There is a Judge
(Good Reader) before
whose Tribunal I and
Thou, and All our
words and works must
be scanned and tryed.
As preparatory unto
that great Audit, these
Sermons

To the Reader.

Sermons are composed. God the Great Judge grant a success in all the Readers, Hearers, and in all his People, answerable to the hearty Prayers of Him, who is, and desireth to be a Servant to the meanest of the Servants of Christ Jesus.

John Winter.

A
S E R M O N

Preached at the
Affizes at Thetford,
March 1. 1667.

G E N. xviii. 25.

---Shall not the Judge of all the
Earth do right?



HE Scripture is God's
Magna Charta; and
this portion may be
called, *The antient Pe-
tition of Right*; humbly exhibited
by *Abrabam* unto the Supreme
Legislator, and Judge Absolute,
God Almighty: From whom is

B



no

no appeal, and equivalent to whose is no power. He is most sure for refuge, and reparation; from whom is no subterfuge, nor evasion.

And happy he, who so familiarly could plead for right with the Lord our Righteousness; and supplicate him, whose nature and property is ever to shew mercy unto all that call upon him faithfully, and do not offend of malicious wickedness.

This pathetick plea speaks the party much perplexed. *Omnis motus propter indigentiam*. An important impulse of spirit put him upon this motion; who otherwise would not have pressed the great Judge, in point of honour, to do that which is right and equal. *Non vacat exiguis rebus*. No civil person will trouble any Judge with triobolary trifles; much less the Judge of all the earth. *Sed fiat*
justi-

justitia, et firmat cælum: Let Justice be done, whatsoever comes on it. There is a general cry for it. It is the expectation of this ample Conflux. It is the ardent desire of the Church Militant in earth, and of the Saints triumphant in heaven.

Here have we *Abraham* a pleader at the barr for Justice; He, who in faith received the promises of the Gospel in love, made himself as a Serjeant at the Law. He, who was strong in faith, and rich in grace, sued unto God *in formâ pauperis; sub titulo pulveris & cineris*: I have taken upon me to Ver. 27. speak unto the Lord, which am but dust and ashes. It was *onus Charitatis*; imposed now indeed upon all, by Evangelical precept, Gal. 6.2. Bear ye one anothers burdens, and so fulfil the law of Christ. He was not retained by Man, but entertained by God. His reward was with his Maker; his request in

good part granted: And the overplus of Charity contained in his Supplication, the Lord returned with interest into his own bosome. God loveth them, who love justice; and unto merciful men he will shew mercy. *Shall not the Judge of all the earth do right?*

The Catholick Judge was then going to hold a dreadful Assizes in the plains of *Fordan*, to execute judgment upon *Sodom*; a people with whom neither Word, nor Sword could prevail unto Conversion; and therefore fiery Vengeance followed unto Destruction. *Discite justitiam moniti. Legite historiam & resipiscite, nè fiatist historia*: Unless we be reformed by this example, we are like to be made as dire an example to others.

It pleased that Judge by the way to divert to the Tent of *Abraham*, who humbly received, and nobly feasted, immortal Guests, in the form

form of Mortals; being divinely illuminated to worship the blessed Trinity in Unity, and caused to foresee the Universal Judgment; of which *Sodom's* doom was a special Model, and remains as an evidence upon the file of Sacred Record, to instruct succeeding generations. Luk. 17. 30.

The great Lord so received, was pleased to let *Abraham* know, what *Sodom*, for their sins, should feel. That Judgment will not act in huggermugger, but in punishing the works of darkness, makes his own righteous dealing as cleer as the light. *Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down and see whether they have done altogether according to the cry of it, which is come unto me; and if not: I will know.* Ver. 20, 21.

As the finest Constitutions, and purest Complexions, are most sen-

sible of change of air ; so are God's children of his displeasure. It was enough for *Abraham* to hear, that God would *go down and see*. The coming down of that Judge, presageth deadly things against enormous Transgressors. Now were his bowels of compassion pained for his Kinsman *Lot*, whose vicinage was like to prove his damage ; his cohabitation involving him within the danger of common Vengeance : Then *Abraham* drew near and said, *Wilt thou also destroy the righteous with the wicked ?*

Theoph. *Premium & pœna conservant regna.* Where these fail, where no distinction of actions and retributions ; there must follow confusion of Persons, and Nations. If the righteous and the wicked be both alike punished, all virtue and goodness is utterly discouraged : If the righteous and the wicked be both alike acquitted, all manner of vice will

will be enflamed. So shall we nourish our enemy, and starve our friend : God's glory will be eclipsed, and Man's hope and comfort quite extinct. That be farr from thee to do after this manner.

The Text then is a Question, containing a Truth which must not be brought into question. The Scripture often useth this figure *•Epōlōis*, and by a Negative Interrogative, the more earnestly asserts the Affirmative: as, *He that planted the ear, shall he not hear?* *He that teacheth man knowledge, shall he not know?* So the Lord taxing Israel, for neglect of Justice and Judgment, saith, *Shall I not visit for these things?* saith the Lord: *shall not my soul be avenged on such a Nation as this?* And our Saviour dissuading from distrust in God's Providence, *If God so clothe the grass of the field, which to day is, and to morrow is cast into the*

Psal. 94.

9.

Jer. 5.

29.

Mat. 6.

30.

even, shall he not much more clothe you, O ye of little faith! So here Abraham, by an expository Question, hath delivered this truth from all dubious hesitation; namely, *That the Judge of all the earth shall do right.* It is a challenge *contra Gentes*: *Shall not the Judge of all the earth do right?*

2 Parts. I propound therefore in the Text these two things, the *Theory*, and the *Practick*: The *Theory*, by way of *Explication*; the *Practick*, by *Application*: The *Theory*, for *Illumination of our minds*; the *Practick*, for *Reformation of our lives*: In the first will appear, *What the great Judge doth, and shall do*; in the second, *What we ought to do.*

1. Part. In the *Theory*, three things are to be inquired, *Quis*, *Qualis*, *Quomodo*.

First, *Who is Judge of all the earth?*

Secondly, *What his qualifications?*
And

And thirdly, *How he doth, and shall do right.*

And First, *Quis Iudex totius* ^{i. Particular.} *terra?* Who is God but the

Lord? and, Who so great a God as our God? and, Who but the greatest of all can be Judge of all? Other Judges have their limits, and circumscribed Jurisdictions: but he is Immense and Infinite: *In his hand are all the corners of the earth.* One National

Power doth not intermeddle with another. *Domino suo quisq; stat ant* ^{Psal. 24.} *cadit. Sed Domini est Terra, & plenitudo ejus.* He need ask no leave of Prince, or Potentate, to pursue, recover, and punish his rebellious Subjects, and trayterous Fugitives. Sea and Land, farr and near, all is open to his Power.

And who can judge the world like him that made it? No Anatomist can read such a Lecture upon the body, as he that fashioned every

every limb and member. No Philosopher can penetrate the secrets of the soul, like him that created it in the midst of the body. *He made us, and not we our selves.* He better knoweth us, than we do our selves: and therefore it is all the reason and congruity in the world, that he should Judge all the world.

And for as much as mischiefs will
 Tacitus. arise, wrong will be done; *Vitia erunt donec homines*: and as Christ
 Luk. 17. saith, *Offenses will come*: It is necessary that some Supreme Judge remain, who by the plenitude of his Power shall rectifie all abuses, and put a final period to all Controversies; that wickedness may not prevail for ever, nor the dominion of sin be extended *in infinitum*.

Now were it put to the choice of all the earth (as it is not) to nominate and appoint a Judge for this great work; surely, every person;

son, whose depraved manners had not wholly bereft his soul of ingenuity, would give his vote for him, whose abilities are most transcendent; and his interest in all parties most indifferent. Behold then, the case is plain! For, *God is Judge himself*; and, *all souls are his*: *We are come* *κείνῃ θεῷ πάντων, to God the Judge of all.* Ps. 50.6. Ezek. 18. Heb. 12. 23.

The Conscience herein is a clear Divine. And though *the fool said in his heart* [that is, wished, or by deeds seemed to say] *that there is no God*; yet the heart of the Wise-man preached another doctrine, *I said in mine heart, God shall judge both the righteous and the wicked*: and the souls of wicked men sometimes tell them the same. When St. Paul reasoned of the Judgment to come, even *Felix trembled*. *Qui pavet vanos metus, veros fatetur.* Aet. 24. 25. Seneca. Terror is the pulse of the soul, discovering the state of the

the patient, and proving a judgment to come.

Howbeit, God is a Judge without exception. *Tros Tyriusq; sibi nullo discrimine agetur.* Jew and Gentile, high and low, rich and poor, have all fair access to his throne; pure and unbyaz'd justice; and (*ceteris paribus*, unless their unrepented sins prevent) the same grace and mercy. A principle derived unto us from faithful *Abraham*.

Act. 24.
15.

Nor had he only a confused notion of a Deity, and of a judgment to come (For so had those Jews, who crucified the Lord Jesus, and persecuted his Disciples; *They allowed that there should be a resurrection of the dead, both of the just and unjust*) But he believed in the Son of God, who came to Redeem, and shall come to Judge. Those glorious apparitions made to the Patriarchs, *sub humanâ specie,*

cie, are by the Fathers styled, *Tot praeludia Incarnationis Christi*. A conjecture no less pious, than probable, That of old Christ took delight among the sons of men; and by assuming our form, before he took our nature, prepared the world to receive him in the flesh:

Your Father Abraham rejoiced to see my day: and he saw it, and was glad. Joh. 8. 56.

He saw the day of Christ's birth, by the eye of faith. The Sun makes the day: And Christ is the Sun of righteousness. He also foresaw Christ's death typified in his *Isaac*. Luk. 22. 53.

And though Christ at his Passion said to that hellish crew, *Hæc est hora vestra*; yet even then he got the day, and dying was more than Conqueror: But the day of Judgment shall be his day cleerly to the eyes of the world; *The day of the Lord so cometh, as a thief in the night.*

1 Thess. 5. 2.

Christ.

Psal. 2. Christ is the great Judge, to whom
 Joh. 5. the Father said, *Tibi dabo Gentes*;
 22. *The Father judgeth no man*; but
hath committed all judgment unto
his Son. This power, the son (as
 he is God) had with the Father
 from all eternity : But (as he is
 man) he hath it from the Father
 by dispensation. Nor yet hath the
 Father divested himself of judici-
 ary power : but the Son is said to
 have all Judgment committed un-
 to him, *Quia sensibiliter & visibi-*
li specie, because by an audible
 voice, and in a visible manner he
 shall Judge the world; and so *the*
Father judgeth no man : Thus Cy-
 rillus upon the place. And for this
 cause is all Judgment committed
 unto the Son, *Nam honor debetur*
Judici : Now if honour pertain
 to any, and every Judge *quatenus* a
 Judge; so that men reverence the
 Judge in his place, as the King;
 because he represents his person,
 and

and executes his Power : then how much more ought men to honour the Lord Christ, *who is the brightness of his Fathers Glory, and the express image of his Person?* And to this effect *Theophylact* doth very well reason. Heb. 1.

Christ Jesus is neither *Judex sortitus*, like those drawn out of Urns among the *Romans*; who as by chance they came to be Judges, so by chance sometimes they did Justice : nor is he like their edilitious or alternate Judges, elected by the suffrages of Plaintiffs, or joynt Contestees : But he is the Judge designed by God the Father before all Worlds; who besides an impregnable title hath the right of an infinite merit to confirm him in his high place and office. *Sedebit Judex, qui stetit sub Judice; damnabit veros reos, qui factus est falsus reus:* He shall sit Judge over all, who stood under St. Aug.

der the censure of a Judge for all: He shall rightly condemn those that are guilty indeed, who himself being guiltless was wrongfully condem-

ned. *αὐτός ἐστιν ὁ ἀεισμένος καὶ τῷ Θεῷ*
κεκρίστος ζώων, καὶ νεκρῶν: He hath ap-
pointed a day, in the which he will
judge the world in righteousness,
by that man whom he hath ordained,
whereof he hath given assurance un-
to all men, in that he hath raised
him from the dead, ἐν αἰδεί ᾧ ἀεισε-
μιστὶν παρὰ πάντων, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

And why labour I in a received
 Article of our Faith? The Judge
 shall come from farr, *Ut major è*
longinquo sit reverentia. Nam ut
nemo propheta; sic raro Judex in
patriâ suâ.

And who so meet to be the
 Judge, as he that is the Mediator?
 He best understands God's glory,
 and Man's right; and is most like
 to vindicate the wrong done to
 both: who by an Hypostatical
 Union

Union is both God and Man ; and who in the dayes of his humiliation did undergo all manner of injuries and opprobrious contradiction.

Thus farr the *Quis*. Ye see *who is the Judge*. The second is the *Qualis* : And this in him is beyond compare. His life is the rule, his law the line, for all the Judges and People of the earth. The qualifications required in a Judge, by the Judge of all Judges, are chiefly these three, *Wisdom, Integrity, and Fortitude* : Wisdom, to inquire and discern ; Integrity, to love right and equity ; and Fortitude, to put it effectually in execution. The advice *Feibro* gave *Moses*, is counsel for a King : *Thou shalt provide out of all the people, able men, such as fear God, Men of truth, and hating covetousness*. O that a man could now tell us, where to finde a sufficient number of such Magistrates

2. Particular.

Exo^d.
18. 21.



gistrates to stock Christendom!
Ete it mihi Magnus Apollo. How-
 beit Gods word speaks what they
 should be, and them that are other-
 wise he will judge.

Deut. 1.
 16.

*Hear the causes between your bre-
 thren, and judge rightly between
 every man and his brother, and
 the stranger that is with him: ye
 shall not respect persons in judg-
 ment; but ye shall hear the small
 as well as the great: ye shall not
 be afraid of the face of man; for
 the judgment is Gods.*

As for Christ's wisdom, that is
 infinite: He knoweth all the hearts
 of the children of men, and under-
 stands not only words, and actions,
 but thoughts also; having an infi-
 nite blessed advantage over other
 Judges, who in their invincible
 infirmity, (*Secundùm allegata &
 probata*) are often led through
 misinformation, to give sentence in
 favour of evil-doers, and to the
 grievance

grievance of good men: But so cannot he be deceived.

And as for righteousness, he is Righteousness it self; a doer and a lover of Justice. And as of Grace it is said, That it is Grace every way; or else no way: So Justice, except done for Justice sake, is no Justice. The unjust Judge, wearied with the Widows complaint, at last resolved to do her a piece of right: yet first and last he is condemned for an unjust Judge; because habitually *he neither feared* Luk. 18. *God, nor regarded man*: nor did he actually intend the Widows relief, but his own ease: His delay proves him an unjust Judge. Besides, we have it *ex ore ipsius*, that it was as irksome for him to help the oppressed, as to be beaten; *ira pñ* *ut non medzaretur*, *lest he buffet me black and blew*: ye may conceive him as fore hurt, as some are by the Assaults and Batteries, for which they bring their actions. C 2 But

But Christ is a Judge according to *Cato's* discription of a just one, *Qui nec pro justis orandus, nec pro injustis exorandus*; who need not be intreated to favour the good, and will not be intreated to favour the bad. This praise is given him, *Thou hast loved righteousness, and hated iniquity*. Christ is a good Judge, according to *Democritus*, *Qui citò intelligit, & lenitè judicat*, Who understands a matter quickly, and judgeth maturely. Not like *Aelian. l. 14. de var. hist.* *Ptolemy*, who playing at Tables condemned men *obiter*, making no more to cast away a mans life, than to cast away the Dice out of his hand. Nor like that *Macedonian*, who determined a cause between sleeping and waking, as though he were to wink and chuse whether he would do right or wrong; to whom *Machetas* cryed out, *Appello ad teipsum, si expergis-caris*, I appeal to thee when thine eyes are open. When

When the *Thebans* pictured Justice blind and without hands; the meaning of the Hieroglyphick was not, that Magistrates should neither have eyes to see faults, nor hands to punish or amend them: but to teach them not to respect persons, nor to take bribes. Some Magistrates, like *Malchus*, have *auriculam dextram abscissam*; not by *Simon Peter*, but by *Simon Magus*.

A gift in secret, causeth an ill hearing in publike; and then, though never so much right be on the other side, they cannot hear on that ear. But to do right, Magistrates must hear well on both sides, or else they shall hear ill on both sides hereafter. It is said of *Alexander the Great*, that sitting in Judgment, he stop'd one ear, while with the other he heard the first party pleading: *Dandus etiam Defensori locus*, said he. And that trite saying hath long since obtain-

Ant. in
Melis.
part. 1.
Ser. 53.

ed, *Qui statuit aliquid parte inaudita alterâ, Equum licet statnerit, hand æquus fuit*; God is a righteous Judge, strong and patient: And we are sure that the judgment of God is according unto truth.

Pfal. 7.
11.

Rom. 2.
2.

And as for Christ's Power and Fortitude, *He hath all power both in heaven and in earth*. And before *Pontius Pilate* he witnessed a good Confession. And both by precept and example he hath taught all his Disciples, not to *fear them that kill the body*. And if only by saying, *I am he*, he cast his enemies to the ground, when he was to be judged; what shall he do when he comes to judge?

And thus much of the *Qualis*.
3. Particular. Now thirdly of the *Quomodo*, how he doth, and shall do right? And this he doth three wayes; *Per Vices, per Vicarios, & per Se*.

(1.) *x^o mis^o*, *Per Vices*, by the wheel of Divine Providence upon some

some particulars. *The Lord is* Psa'. 9.
known by the judgments he execu- 15.
teth, when the ungodly are trapped
in the works of their own hands.
 These are Judgments in print,
 volumes of Vengeance in folio,
 presidents of Gods Justice in capi-
 tal Letters, written *digito Dei*, like
 the Decalogue in Tables of stone,
 making impression even in hard
 hearts: So that a man shall say,
Verily there is a reward for the righ- Psa'. 58.
teous; doubtless there is a God that 10.
judgeth the earth.

The Tyrant *Adonibezek*, who
 caried a tempest in his name, had
 this lesson *ad unguem*; he had it
 at his fingers ends, when the *Isra-*
clites cut off his thumbs and his
 great toes, *Threescore and ten Kings* Jud. 1.7.
having their thumbs & great toes
cut off, gathered their meat under
my table; as I have done, so God
hath requited me. Some will not
 understand the hand of the Lord,

until he writes with their own blood; they will not beat their heads about any thing that is good, until Divine Vengeance is ready to beat out their brains. So *Sodom* supinely wallowed in their sins, until they were burned in their lust, and stewed in their luxury and lewdness.

But the grief and difficulty is, to behold righteous persons, to whom it happeneth in outward things according to the lot of the wicked. When Children of promise like *Isaac*, bear their own faggot unto execution; and are bound upon the Altar for sacrifice: then the pious mournful Spectators are like the Ram caught in the thicker, and cannot get out of the bryars. I know not how to say of these waters, as *St. Gregory* doth of the Scriptures, *Fluvius planus simul & altus, ubi agnus?* &c. But I must cry out with the Apostle, *O Abyssus! Quam*

Rom. 11.
33.

in-

inscrutabilia? &c. In such cases, it is good for a man to lay his hand on his mouth, that he may not charge God foolishly. It is good for a man to lay his hand on his heart, that he may charge himself fully: that so judging our selves, we may not finally be condemned of the Lord. Deep waters pass without murmur. And the best men, for the most part, are the worst Orators to plead for themselves. Affliction is Christs school; in which as in Martial discipline, the first word of command is Silence: *I became dumb, and opened not my mouth; for it was thy doing.* Psal. 39. 10.

But our Lord is a merciful Judge, as well as just. His Spirit helpeth our infirmities. He despiseth not a broken heart, nor will he reject the abrupt Ejaculations of a sorrowful soul. And matter enough there is, for which he should punish the best of men. There is a necessity
of

of his severity, even to his dearest
 St. Aug. Children; *vel ob demonstrationem debita miseria, vel ob emendationem labilis vita, vel ob exercitationem necessaria patientia*; either to humble them with the conviction of their deserved misery; or to purge out their inhxerent remanent iniquity; or by patience to prepare them for the crown of glory.

In the mean time, let God be justified in his doings, and clear when we are punished. *The King can do no wrong*, say we; because all the wrong done under the shadow of his Authority, is chargeable upon those his Officers and Ministers of justice, who abuse his Authority: The King of Kings then (we are sure) can do no wrong. The wicked therefore who act by his Power, contrary to his Law, must suffer for it. The ungodly are his sword, and they shall finally be broken. Tyrants, like the *Assyrians*,
 are

are the rod of his wrath, and the staff of his indignation; and they shall be burned. His Children shall feel the rod for a time; but their Oppressors shall feel the fire for ever. Isa. 10. 5.

Per Vicarios; by his Deputies (2.) and Vicegerents, Magistrates and Judges. A Phanatick Commonwealth patcht up with only Mechanick Artificers will never doe God's business. Ἡ γὰρ δὲ καὶ τὴ πολιτικῆς κοινῆς τάξις. Ar. pol. l. 1. For Justice is the very frame and composition of civil society. A People lawless had better be liveless. We do not refer it to mad men to determine the right we have to the cloths on our backs. We come not hither to dispute the legality of Gods sacred ordinances, or the Authority of his Vicegerents, but to honour and obey them. I wish our nation free from such headless Monsters, as St. Jude mentions; *who despise dominion, and speak*

Speak evil of dignities. I pray God in mercy reduce those extravagant souls. And this is the greatest good I can do them. It is in vain for Man to undertake to make them wiser than they are, who already think themselves wiser than their Maker; otherwise they would supersede and acquiesce in that determination of the eternal Wisdom,

Prov. 8. *By me Kings reign, and Princes decree Justice.*
15.

It was neither Idolatry nor Idleness nor wooden Conceit in him, who by the way pulled off his Hat, and saluted a Gibet, saying, *Salve sancta Justitia*. For without execution of Justice, no good Man should be able to keep a Hat on his head, or his head safe on his shoulders. Good Laws well kept are the boundaries and defence of a nation; like the walls and forts of a city. A *Zidonian* liberty is the worst of slavery; which whosoever reads in the

the

the face of a people, may prognosticate their certain ruin; as the Scouts of *Dan* did of the men of *Jud.* 18. *Laish*. They told their brethren, that 7, 10. they should have rich prizes, without pains or peril. And the ground of their confidence was this; the people were all careless: and there was no Magistrate to put them to shame in any thing. This *ximia Licentia*, foolish pity, spoiles all. The Confines of the Text, the ruine of *Sodom*, doth shew the destiny of Refractory and Absurd impiety. They would endure neither Judge nor Counsellor. Sober advice seemed to them a tyrannical usurpation. For when *Lot* intreated them as brethren, not to do so wickedly; they replied, *This one fellow came in to sojourn, and he will needs be a Judge: Now will we deal worse with thee than with them. And they pressed sore upon the man, even Lot, and came near to break the door. Ei-* ther

Gen. 19.
9.

ther they had no Judges ; or as good have had none : for none executed Justice. And because none did right in punishing offenders ; therefore the Judge of all the earth did right in destroying them all.

As *Hippocrates* saith of Cauticks ; The fire is the last remedy : But their fire was an evil without remedy. And therefore it concerns others to beware of their disease. Where the sword of Justice rusteth in the scabbard for the want of use ; where laws, like dangerous persons, are bound up to the peace, and the people let loose from all good behaviour : Such Rulers, are the Rulers of *Sodom* ; and such a people are the people of *Gomorrah* ; where-soever they live upon the face of the earth. For so the Lord called *Israel*, many a year after *Sodom's* destruction. *Hear the word of the Lord, ye Rulers of Sodom, give ear unto the Law of our God, ye people*

ple of Gomorra. And their crimes demeriting those Stigmatical titles ye have (v. 23) in these terms. *Thy Princes are rebellious, and Companions of Thieves; every one loveth gifts, and followeth after rewards; They judge not the fatherless; neither doth the cause of the widow come unto them: therefore thus saith the Lord, the Lord of hosts, the mighty One of Israel; Ah! I will ease me of mine adversaries, and avenge me of mine enemies. Where people sin as Sodom did, they are obnoxious to the judgment which Sodom had. Shall not the Judge of all the earth do right?*

By the damage arising from want of good Judges and just Judgment, we may be assured how great a blessing the supply of pious Magistrates affordeth. One of them is worth a Kings ransom, and a whole Nations reprieve from desolation. The Lord himself hath said

Jer. 5. 1. said it. Run ye to and fro through the streets of Ferusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it.

If ye can find a man, And if there be any, why? Should not all the Judges of the earth do right? yes, surely; all of them should do right: because the Judge of all the earth will do right. But ye know, *A factō ad jus non valet consequentia*. It is one thing what men do; another thing what they ought to do. God be praised, that there are some Judges on earth, who do, and will do right. I pray God increase the number of such Judges, and send the world less need of them.

There are Judges also, who would do right; but alas (good men) they cannot. The sons of Zerviah who are too hard for David, must

must needs be too hard for *David's* Officers and Ministers of Justice. Only, there is one who will be too hard for all potent Transgressors; as *David* prophetically predicted against *Joab* for murdering *Abner*. *The Lord shall reward the doer of evil according to his wickedness.* 2 Sam. 3. last.

There are other Judges, who could do right, but will not; who are for the statutes of *Omri*, who pervert Judgment, oppress the widow and the fatherless, and shed innocent blood; unlucky *Felices*! who for money will favour the worst Jew; and without money will leave the best Christian (as he did *St. Paul*) in chains and fetters. Such cannot endure to hear of righteousness, nor of the Judgment to come. Now whether the skin of one such Judge stuffed with chaffe, and hanged up at the gates of a City (as the story
D goeth)

Act. 24.
last.

goeth) be as effectual in times of peace; as the skin of the valiant *Ziska* braced upon a drum's head in the time of war, to fright the enemies of a Country; I know not. But surely, better it were to have all such skins full of chaff, than to have them as full as they can hold with immoral and illegal practices. *Sed periisse semel satis est*, It is enough that once they shall be destroyed for ever. The Judge of all the earth shall come to review these transactions, and to correct them. *If thou seest the oppression of the poor, and violent perverting of Judgment and Justice, in a Province, marvel not at the matter; for he that is higher than the highest, regardeth, and there be higher than they.*

Eccl. 5.
8.

And therefore thirdly, he shall do right *καθ' ἑαυτὸν*, *per se*; at his last coming. And who can sufficiently medi-

meditate, reverence, and prepare for that glorious Judge, and his most righteous Judgment? His holy Laws shall be vindicated in a far more glorious manner, than they were at first promulgated: For at first but the earth; but at last heaven also shall be shaken. The Archangel shall be his trumpeter to alarm the whole world; exciting the living, awaking the dead, and summoning all before the great Tribunal. His mighty Angels shall be his Sheriffs and Officers to bring all Mankind from all parts of the world before him. His throne shall be great and white, that is, infinitely glorious, and perfectly just, The dead small and great shall stand before him; small and great, both as to quantity and quality, high and low, rich and poor, Princes, Judges, and all the people of the earth.

1 Thess.

4. 18.

Mat. 24.

31.

Rev. 20.

11.

He tells us further, That the Judge shall proceed, not by an arbitrary, but by a legal way: for the books shall be opened, and the dead shall be judged out of those things written in the books. The books, the old Testament and the new; the publick book of God's Commandments, and the private books of every mans Conscience. The one will declare the letter of the Law, the other the matter of fact. *And shall not the Judge of all the earth do right?*

There shall be the Patriarchs, Prophets, and Apostles, as Christs Grand-Jury; and there shall be all other Martyrs, Saints, and Confessors to compleat the Court; to give Testimony of, and Honour and Glory unto the Judge of all the earth, for his most righteous Judgment. In which respect, the Disciples were promised by Christ to sit upon thrones. *Mat. 19. 28.*
And

And Jesus said unto them, Verily I Mat. 19.
 say unto you, that ye which have fol- 28.
 lowed me in the regeneration, when
 the Son of man shall sit in the throne
 of his glory, ye also shall sit upon
 twelve thrones, judging the twelve
 tribes of Israel, And the Saints are
 foretold by the Apostle, to judge
 the world. 1 Cor. 6. 2, 3. Do ye 1 Cor.
 not know that the Saints shall judge 6. 2, 3.
 the world? and if the world shall be
 judged by you, are ye unworthy to judge
 the smallest matters? Know ye not
 that ye shall judge Angels? how
 much more things that pertain to this
 life?

Not that Christ needeth their
 suffrages for his assistance or confir-
 mation; but that as a point of their
 duty, they give their free applause
 and approbation. To which may
 may be added, that the pious exem-
 plary lives of those eminent Saints,
 corresponding with his sacred laws,
 shall be as matter of evidence a-

gainst all perverse Transgressors ; who shall *cadere casu*, be quite overthrown, and not able to stand in the Judgment. So that then and there also offenders may be said to be tryed *per pares*, by their peers ; by men sometimes subject unto like common infirmities with themselves : but happily distinguished by the grace of repentance, and finally differenced by an holy perseverance. And now let me appeal unto the judgments of you all, concerning the Judge of us all : *Shall not the Judge of all the Earth doe right ?*

He shall doe right : For he shall set the righteous on his right hand, and the wicked on his left ; to the
 Mar. 25. righteous he shall say, *Venite Benedicti*, &c. To the wicked he shall
 Rom. 2. say, *Ite maledicti*, &c. He will ren-
 6,7,8,9. der to every man according to his deeds ; to them who by patient continuance in well-doing, seek for glory,

ry, and honour, and immortality; eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.

And now forasmuch as not the hearers of the Law, but the doers shall be justified; let us come to the practick, by way of Application; considering what we ought to do in discharge of our duty. And first in general; and then in particulars.

The man who would plead for 2. Part. this Nation unto the Almighty, (with shame and sorrow may we speak it) must like *Abraham* intercede for another *Sodom*; and moving for the great Cities and populous places must speak at peradventure for fifty righteous persons; and so falling by degrees from fifty

to ~~ten~~, peradventure may fall short of them also: untill at last abashed and confounded at the swarm of evil doers, and the paucity of good men, he cease his supplication; not daring further to trespass upon the divine (though infinite) goodness. *It is his mercy alone, that we are not altogether [as we are in great measure both for sin and punishment] become as Sodom, and made like unto Gomorra.*

As for punishments, God's great Warning-pieces; the Pestilence that walketh in darkness, and kills then as well as at noon-day, hath swept away our people by hundreds and by thousands: untill our dead corpses, like our deadly sins became numberless.

The Sword came not short in doing its part, being made drunk with the blood of Nobles, as well as others. *Sodom's* pleasant waters were turned into *Mare mortuum*.

And

And our for a long time was *Mare mortuorum*. Instead of fishes meat for man, men were made meat for fishes. That Element which formerly enriched the Island, became a bottomless gulf to devour the riches of it.

Then came the fire, like the Catastrophe of *Sodom*: And should I call it Fire and Brimstone from heaven, I should not say amiss. For in despite of humane help it was unquenchable; untill it was satiate with the glory of the Nation: Only, God was pleased to make this gracious difference, that though he burnt up the houses, he spared the Inhabitants.

Sed cui bono? as *Isaac* said to his Gen. 22. Father, *Ecce ignis & ligna!* - *sed* 7. *ubi victima holocausti?* So may it be said to us, Behold God's Judgments! But where is your Amendment? what sin doth not reign at this day in this land, for which *Sodom*

dom was destroyed? The sins of
 Ezek. 16 *Sodom* are thus recorded. *Pride,*
 49. 50. *Fulness of Bread, and abundance of*
Idleness, was in her, and in her
daughters, neither did she streng-
then the hand of the poor and nee-
dy.

In *Pride* we outvie them. There
 need no labour to shew this: for
 Pride cannot but shew it self. I
 meddle not with the lighter profuse
 vanities, which are as so many
 Symptomes of the disease; but for
 tryal refer you to that Adage of
 Prov. *Solomon; Only by Pride cometh con-*
 13. 10. *tention.* Ye may guess at the mother
 by the daughters. The tree is known
 by the fruit. Pride is the mother of
 St. Aug. *Envy; Et mater quæ nescit esse ste-*
rilis. It seems so. For if *only by*
Pride cometh contention; then the
 multitude of contentions amongst
 us shew a magnitude of Pride to be
 in us.

Another sin of theirs was *Ful-*
ness

ness of Bread. And too many tables in this Nation have been filled with vomit, and the land like *Canaan* hath cast out many of the Inhabitants.

They had also *abundance of Idleness.* And Luxury and all unnatural Lewdness is the illegitimate issue of our abundance. *Turpia factu turpia dictu*; and hard it is to say, whether our *Sodomites* are more diabolical in the invention, or in the perpetration of their flagitious offences.

Sodom strengthened not the hand of the poor and needy. And of this fault this Nation in two respects, is highly guilty. First that the invincibly poor and truly indigent are not rightly considered: and secondly, that the wilfully and affectedly poor are not duely chastised. And Correction for the Negligent, is as much charity as Collection for the Indigent. A scourge of small cords

cords in time would drive the beasts out of the temple of God. But the neglect of small cord many times doth cost a rope. Persons, who with due ordering might live comfortably to themselves, and profitably to their Country, through indiscreet sufferance live hatefully, die shamefully, and perish eternally. *The diligent hand maketh rich*; in order whereunto, the Apostle gives this rule (which is both good Law, and good Gospel) *Let him that stole steal no more; but let him labour, working with his hands the thing which is good; that he may have to give to him that needeth.* They who set people in this way of living, and encourage them in so doing: *They strengthen the hands of the poor and needy,* and God will bless them for it.

Eph. 4.
28.

Thus have I given you a brief parallel between *us* and *Sodom*; which will concern each person to endeavour

deavour to amend ; lest what was said to *Capernaum* fall upon us : *It Mat. II. shall be more tolerable for the Land 24. of Sodom in the day of judgment, than for you.*

To come yet more home to our present business. We ought to look upon an Assizes, as a solemn and sacred assembly of persons lawfully convened, fully authorised, and affectionately designed to vindicate God's honour, and Man's right : a sovereign means to uphold God's glory, and the happiness and tranquillity of the King and Kingdom : and as a preparatory Sessions to make the way plain, and our accounts more easie before the Judge of all the Earth. *Nam omne regnum sub regno majori jacet : & omnis Judex sub illo Judice stabit.*

And therefore (my Lord) our eyes are upon you for right and justice. Nor look we upon you as coming

coming meerly from the King ; but as sent by the King of kings, and Judge of judges. As for me and my brethren in this work of the Lord, we can only serve our Country within our speculative Sphere, with a *Scire facias* ; causing them to know their duty : But to you who are Magistrates pertain both the *Scire*, and the *Fieri facias*, both to cause them to know , and also (where need requires) to compel to do that which is right and equal : As the Widow of *Tekoah* said unto *David*, so say I to each of you ;

2 Sam. *As an Angel of God, so is my Lord*
 14. 17. *to discern good and evil : Therefore the Lord thy God will be with thee.*

Ye are in God's stead, that ye may do the work of God positively ; untill he come to do it superlatively. And this is his work ; To judge in righteousness ; and to minister true judgment unto the people. To be a defence for the oppressed, and a refuge

Psa. 9 9.

fuge in due time of trouble. This is his work, to keep the simple folk by their right, to defend the children of the poor, and to punish the wrong doer. Psal. 72. 4.

Nor do I here presume or imagine to teach you your duties; but only put you in remembrance for the discharge of mine own. And as the goodness of God the more encouraged that Good man to call upon him to do right; so the assurance of your uprightness hath warranted me to intreat you to do that right which I verily think ye will do with all your power. And seeing that great Judge with patience heard him unto the end, and did beyond all that he could say or imagine: I shall not doubt of a proportionable success with you his worthy Vicegerents.

And blessed be his holy Name, who hath restored us our Judges as at the first; and hath delivered our souls

souls from those unrighteous Judges, who made the righteous as the wicked, put the innocent to death, and justified the guilty: Judges who with the Sword of power cut the throat of authority. And whereas *Abraham*, at God's commandment, offered up his only son; they contrary to God's commandment, offered up their Countrey's only Father, in sacrifice to their lust and malice. For our redemption from such Judges, (I as well as many more) am ever bound to give God praise and glory.

And now go on, most worthy Fathers; be firm pillars to stay this poor tottering Nation from further labefaction: O, prevent relapse and ruin; that *Mercy and Truth*, in our Land, *may meet together, and Righteousness and Peace may kiss each other*: that when the King of kings shall give to each of you your *Quietus*, ye may have (which will be

be good) the testimony of your Country for you ; and (which will be better) the testimony of your Conscience for you ; and which will be best of all) *τὴν ἀλογίαν τῆς Θεῆς*, *Euge bone & fidelis ; Enter thou in-* Mat. 25.
to the joy of thy Lord.

My next address is unto the learned Counsellors and Advocates, who are to advise them that cannot rightly inform themselves ; and to plead their causes, who are not able to plead their own. An eminent Calling, and an excellent Office ! The greater sin and pity therefore, when it is corrupted and abused. But I speak to Christians and to the Counsellors of Christians ; and therefore hope *Demosthenes* his disease shall not be found among them. His Malady was *ἀργυροσχία*, the silver squinzie. The effect that godly Sorrow wrought in the pious Hebrew, ungodly gain did in that heathen Greek ; it made his tongue
E cleave

cleave to the roof of his mouth. He took fees of both parties and spake for neither. And surely to desert a good cause, or eagerly to patronize a notorious bad one ; either of these is such a crime, as all worldly advantages will not be able to compensate in the day of the great Judge. Then the truth of that Maxim will clearly appear ; *malum Consilium Consulitori pessimum.*

2 Cor. 13. 8. O therefore deal sincerely with the people, and say unto them in the words of the Apostle ; *we can do nothing against the truth, but for the truth.* He that labours by strength of humane wit and captious Arguments, to make that streight which Gods law hath made crooked ; or to make that crooked, which he hath made streight ; is more paradoxal than *Anaxagoras*, who held the Snow to be black.

Isa. 5. 20. There is a *woe to them who call evil good, and good evil.* And if to them
who

who call it so; what is to them that labour to have it so established? Alas! it is far beneath persons of excellent education, and rare accomplishments, to become Complexion-Makers, to put false colours upon the face of things, to deceive the eyes with specious pretences. Such practices are fitter for young Sophisters, than grave Sophies. The greatest praise reaped by such contests is but what *Str. Augustine* gave *Homer* for his fabulous inventions, *Dulcissimè vanus*. It is no commendation to a man of great parts to shew some flashes of wit, but no spark of honesty. I do heartily wish all gowned men, both in Church and State, fairly discharged of that imputation, which of late, not without cause, hath fallen upon them; that it may not be observed in either, what God hath condemned in all; namely, that the aime of Students is a very

Conf. 1.
I. c. 14.

λογμαχία, a strife about words to no purpose, but to the supplanting of the truth, and the subverting of the hearers.

O ye noble Senators, Let not your Rhetorick be above your Righteousness. Be not *Tertullusses* to implead the Truth, to oppress the Church, and to aggravate the miseries of the Afflicted: But be *Tertullians* to make an Apology for them. I shall not much insist upon the terror of that Observation, [*Ex malè quæsitis vix gaudet tertius Hares*] though that common note is not altogether to be despised; *sed majora canamus*, even those ponderous words of the great

Mat. I 6. Judge: *What is a man profited if*
26. *he gain the whole world, and lose*
his owne Soul? or what shall a
man give in exchange for his Soul.
Imitate therefore that Counsellor,
whose praise is in the Gospel, who
was also a prime planter of the
Gospel

Gospel in this Nation, *Joseph of Arimathea*; who is styled by St. Mark, an honourable Counsellour, Mar. 15
ὁ ἀγαθὸς βουλευτής, A well-composed Coun- 43.
 seller: *Ἀνὴρ ἀγαθὸς καὶ δικαίος*: who in Luk. 23.
 the worst of times durst dissent 50.
 from, and oppose against the un-
 godly votes of the corrupt *Sanhe-
 drim*. Let the fear of God be in
 you, as it was in him; and let those
 words of the Almighty Judge, spo-
 ken by *David*, be the rule of your
 practice; lest in the great day, that
 Judge repel you and your cause
 with the same words, saying, *I will* Psa. 101.
take no wicked thing in hand, I hate 4.
the sins of unfaithfulness; there
shall no such cleave unto me. Fa- St. Hier.
cientes pravaricationes odi; I hate
 persons who use collusions, or false
 pleadings.

O be ye (as I hope ye will be)
 highly instrumental to the advance
 of God's glory and Man's good;
 that the truth of *Solomon's Proverbs*

may not be disputed: but that as all sober persons grant, *where no counsel is, the people fall*; so the people may find and have cause to say, *In the multitude of Counsellors there is safety.*

Next unto them who Solicite for the people, and prepare their Causes for hearing, I offer these two notes of advice:

First, That they would not busie themselves to inflame men unto Enmity and Contention. Put not fire to fire. Do not extimulate the nature of Man, which of it self is too apt unto mischief. Remember how hateful they were in every mans ears, whether the thing were true or false God knows, who were said *to carry Wilde-fire about them.* Seek not for Clients, let them seek for you. To go about to ask for work, is but Beggerly; but to make work by other mens damage, that is base. A good Work-
man

man need not do so ; and, a good man will not. This is the first.

The other is, That they would not instruct Witnesses unto their destruction ; nor perswade the men to depose more than they can perswade themselves to know. For if in School-discipline that Lad deserves the lash, who prompts another in saying by heart ; because it is a means to make a Boy a Dunce : Surely then Christ our great Master (to whom the Law of Laws is but a Pedagogue) will lay heavy stripes upon him , who prompts another to swear contrary to the knowledge of his heart ; which is a means to make a Man a Devil.

As for those select persons of the Grand Jury, and of all other particular Juries ; their very appellation adjures them to maintain the honour of God, and of the King, and to do right between Man and Man ; Whether they derive *à jure*,

from right it self, and so are called, Men of right ; or, *à jurejurando*, from the sacred Oath they take to bind their souls : all this calls highly for their integrity ; *Plura vincula fortiora* ; and the Oath ye now take, is but the more strictly to bind you to performe that right in particulars, unto which in general ye ever stand obliged.

And now do not ye obstruct, nor prevent Justice. Ponder well, and be fully perswaded. Do not follow the Foreman of the Jewry, as Sheep follow the foremost of the company, one and all, whithersoever it leaps, or wanders : For then, that which ye call a *Verdict*, will not be *Verum dictum*, but *Merum dictum*, a meer voting for company. Take heed, for a great charge is committed unto you ; even the fortunes, liberties, reputations, and lives of many of your Brethren.

Look

Look well into matters of Fact, and the nature of actions; and be not carryed away with the quality of persons. When God went down to *Sodom*, he did not examine which was the Nobleman, which the Gentleman, and which the mean person: He did not set by the Great ones to save them, and bind up the poor shrubs only, to cast into the fire; but he looked strictly into the demerits of them all, *I will go down and see whether they have done altogether according to the cry.*

And as in all Causes, so chiefly in Criminals, ye ought to be very circumspect and cautious: For, *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.* Beware that ye bring not the curse of innocent blood upon your selves, upon your Families, and upon your Native Country. As on the

Pro. 17.

15.

Numb.
35. 31.

Rev. 6.
10.

the one hand, when innocent blood is shed under pretence of Justice, it is the more horrid murther: so on the contrary, when the life of a Murtherer is spared, the lives of many are thereby endangered, and Justice it self is mortally wonnded. *Ye shall take no satisfaction for the life of a Murtherer, which is guilty of death: but he shall be surely put to death: the reason follows, v. 33. For blood defileth the Land, and the Land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Lord, then, what shall become of this Land wherein we live! O! do not add to the guilt, increase not the cry of blood. St. John tells us, that the souls, which he saw under the Altar, Cryed with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Tantane Ani-*

mis

mis caelestibus ira ? Blessed Spirits ! Do not they think the miseries of us Mortals sufficient, but wish more to fall upon us ? Why desire they God to *avenge their blood on them that dwell on the earth ?* Surely, because they that dwell on the earth, are not zealous to avenge their blood on them that shed it.

Beware of Partiality. *Saul* was rejected of God, because he *cut off only the refuse, and let the chief escape.* If ye shall do so (which God forbid) then it will appear, that ye punish not any, because they are Malefactors; but because they are poor Malefactors: And that ye acquit not others, because they are Righteous; but because they are Rich. And what will this be, but to justify the Wicked for reward ? And to sell the poor for a pair of shoes ? To make gain the only Godliness ? And Poverty the sin against the Holy Ghost, which hath

hath no remission ? But I beseech you all, who bind your souls by the contents of Christ's last Will and Testament, do not make void his Grace unto your selves. Unless ye perform that Oath, ye take to the best of your knowledge, and the utmost of your power ; ye kiss the book, as *Judas* kissed the Author, Mat. 26. crying *Χαῖρε* Rabbi ; Hail Master, 49. and so betray him. And *those that deny him before men, them will he deny before his Father, and his holy Angels.*

Next, I am to speak to the several Witnesses ; and Witnesses are the hinges of Causes, upon which the door of Justice or Mercy either opens or shuts : God grant that they be not like hinges in this, to go according as they are greased ! Remember that one of the thundering Commandements given on Mount *Sinai*, is, *Thou shalt not bear false witness against thy Neighbour.*
False

False Witnesses there were of old :
Naboth (good man) was sworn out of his Estate, and his Life also, by two such wretches ; and so have many more since. The Adversaries of *St. Stephen*, set up false witnesses against him. And our blessed Saviour had many false witnesses against him. *St. Matthew* saith of those Jews *ἐξήλθον ἰδοὺ μαρτυρεῖαν, they sought false testimony ;* and they that seek it, may find it : for, *if Rulers hearken unto lies, they shall soon be furnished with wicked instruments ;* this appears in *Jezebel's* quick dispatch, who wrote to the Magistrates of the City *to procure two to swear against Naboth ;* and they had them *at nutum*, at the holding up of a finger.

I desire all Witnesses to consider what a black character is there set upon all false witnesses, and that by the pen of wicked *Jezebel*, who made use of such for her own horrid

rid purpose: *Set two men, sons of Belial* (said she) *to bear witness against him. Belial, and the sons of Belial*: Who are they? *Belial is perversus, & sine jugo*, the Master of Misrule: you may know him by
 2 Cor. 6. his perfect opposite, *What concord*
 15. *hath Christ with Belial?* So then, *Set two sons of Belial*, is in plain terms, *Set two sons of the Devil to swear against him*: and rightly are they called his children, for he is
 Job. 8. *the Father of lies: A lyer and a*
 44. *murderer from the beginning.*

Of all sinners I know none more hateful and miserable, in all respects than false Witnesses. They are odious unto God; odious to themselves, odious to good men, and odious even to them who first corrupted them. For though that of the Tragick Poet seems to plead for them with their suborners; *Innocens sit tibi, quisquis tuâ causâ sit nocens*: yet experience sheweth that

that the principle of Politicians is, to hug the treason, and to hate the Traitor.

O ye that are witnesses, indulge no mans perverse humour ; gratifie no mans malice nor avarice ; be not swayed by the fear or favor of man. The man that sells himself to work wickedness, and for a little lucre puts away a great peace, even the peace of a good Conscience ; when in bitterness of soul he shall complain to them, who made an advantage of his sin ; he is like to meet with such consolation, as Judas had from those Priests and Elders who upon the matter bad the Devil and him shift it. *τί ωδὸν ἡμᾶς ; σὸ ὄψις.* *What is that to us ? see thou to that.* Mar. 27. 4

Clam hominibus non est tui dē p'care. To sin secretly is not to sin safely. Though some fear the loss of their ears, more than the loss of their souls ; yet be ye well assured, that the Prince of darkness will be able

able to challenge perjur'd persons for his own: though they be not ear-mark'd. They have a brand that will not readily wear out, whose consciences are seared with a hot iron. *All lyars shall have their part in the Lake which burneth with fire and brimstone; which is the second death.* And if all lyars, then false witnesses being the worst of all lyars, shall drink deep in that Lake. If ye desire to have the great Judge your friend, be none of them. For he suffered by false witnesses; and therefore will avenge all them who suffer by false witnesses. The Lord hath said it and ye may take his word: *A false witness shall not go unpunished, and he that speaketh lies shall not escape.*

Rev. 21.
8.

Pro. 19.
5.

I come now to the *Primum mobile*, the wheel that sets the rest going; the many several Litigants, Plaintiffes, and Defendants: who are a great part of this grand affair.

I wish, I could speak to them all. *But* (as Christ said of the Multitude that came to him) *divers of them came from far*; who will not come soon enough to my charge, although (perhaps) too soon to their own cost. Christ Jesus in compassion look upon them, that they may not finally come short of the peace of God; unto which as yet they seem not much to have bent their understanding.

And here I humbly beseech my Fellow-Labourers in the Gospel, that they would heartily endeavour to allay the wrath, and compose the differences arising in their respective Congregations. O be not ye joyned with your parishioners, as *Levi* once was with *Simeon*, to be noted for brethren in iniquity, and instruments of cruelty. God hath committed unto us *τις διακονία τῆ κα-
ταλλαγῆς*; that we should *reconcile* men unto God, Which we can never do, unless we reconcile men unto

2 Cor. 5.
18.

- one another. When Christ pronounced the beatitudes, of which
- Mat. 5. this is one *μακάριοι οἱ ἐπιλωποῖτες*; as St.
- Luk. 6. *Luke* observeth, he lifted up his eyes
20. specially upon his disciples. Ye then, who for this purpose are in God's stead, pluck the people out of the fire of contention; save souls from death, and by your charity cover a multitude of sins. And though after your endeavours for peace, men should still prepare for war; yet
- Ezek. 3. *your labour shall not be in vain in the*
19. *Lord: for, ye shall free your owne souls.*

I return to you, my Countrymen, and Christian brethren, who are engaged in mutual contests, desiring you to return to the Lord; to eschew evil and do good, seek peace and ensue it. And though there are many intricate cases, in which a publick legal decision is very proper, and generally beneficial: yet still it is very possible to manage

manage these on both sides, with good neighbourhood and Christian amity. And so do in the name of God.

But Brethren, It is too notoriously manifest, that as the least print, and smallest Characters do most strain and trouble mens eyes; so commonly, the least occasions beget the greatest suits, and do most trouble mens minds. Were a man a meer stranger to our national proceedings, and should come hither at such a time as this, and see men tugg, pant, labour and prosecute; he would think that it were *pro aris & focis*: that goods, body and soul and all lay at stake. Behold a mountain-labour for the production of a silly mouse! After much expectation, forth comes a pitiful story of one Neighbours chicken on another Neighbours dunghil; or something to that purpose: or of a man, or a beast (perhaps) going up-

1 Kings
20. 19.

Jud. 16.
3.

on another mans ground, where was little or no grass, or corn. And this mole-hill is magnified with a grievous clamour of *vi & armis*, and *pedibus ambulando*; as though the adversary had done, what *Benhadad* threatened to *Samaria*; come with a numberless multitude and carried away the soil by handfuls: or cleerly born away the premisses upon his shoulders: as *Samson* did the Gate and Posts of the City of *Gaza*.

These frothy, airy, and unsubstantial beginnings of sorrows are boiled in mens breasts, till they come to a consistency of malice, and an inconsistency with grace; so that as the widow in the Gospel wearied the unjust Judge with her importunity: even so many with us weary just Judges with their impertinency.

And is it not enough that ye weary men, but will ye weary the Lord also?

also ? Dear Christian brethren, be not pleased to be angry ? Love not to live without Love. Pursue not those courses, which first make men ridiculous, then odious, and lastly miserable. Contention with your Superiours is mad and desperate ; with your Equals dubious ; with your Inferiours base and infamous. Pity your neighbours ; pity your dear relations ; pity your own souls. How just is it with God to make them poor and wretched, who might be rich and happy, but that they will not live in quiet ! Do not both Law and Reason call to disarm mad men ? And *shall not the Judge of all the earth do right ?*

People complain of the times , when as the fault is in themselves : They would have peace with their enemies abroad, but they will have none with their neighbours at home. How can Gods equity comply with this mysterious iniquity ? If we love

peace only a farr off, peace shall be farr from us; and if we love mischief at hand, mischief will come home to us.

And who will pity or believe our complaints? Men can never absolve themselves from this *dilemma*; If they be in want and necessity, how can they, or why do they spend so much in spiteful enmity? But if they have more then they know what to do with (as by their trivial contentions it seemeth they have) why do they repine and murmur?

But now I think on it, there is a point of honour in the way. Both parties stand upon their Reputation (forsooth) until both loose it in the contest; as Disputants often do the Truth, each scorneth to be first inclinable to Peace: and why so? Because each pretendeth himself too good to seek the friendship of the other. As *Scipio Africanus* said;
Non

Non amo nimium: I love not this too much. Ye know what things are indeed, when they come to be too good. If the goodness of men be measured by strength of purse, and stoutness of stomach; he that is called the best man in a parish, may be the worst in a province. Surely, though both were good men; yet *Abraham* was a better man than *Lot* in all civil and moral considerations. And he was the better for yielding unto *Lot*, thereby cutting of all occasions of strife: he was the better for preferring peace and quiet, before a wilfull and vain-glorious humour. For which cause God more abundantly blessed him after *Lot*'s separation; whereas all that *Lot* had gotten came to nothing, himself very narrowly escaping the fire: for which also he was indebted unto the prayer of his Uncle *Abraham*. Consider these things, Beloved, I beseech you. It is said

of them, *That their substance was, so increased, they could not dwell one by another.* But I do not think, that this is generally the case of our people: It is not the abundance of wealth, but the abundance of wrath, and the want of wit and grace; it is not the substance, but the spite of men is so great, that the Land cannot bear them to dwell one by another. But if they will still stand upon honour, let them take the advice of *Solomon*, who was a person of wisdom and honour; and Pr. 20. 3. he saith, *It is an honour for a man to cease from strife; but every fool will be meddling.*

Implacable Spirits in this one thing exceed the greatest Malefactors. Ye shall never hear Malefactors petition the Judge to execute judgment upon them: Still they beg mercy, mercy, though they deserve none. But litigious Christians (if they say their prayers) daily

ly petition the great Judge to pour down vengeance upon them ; their devotions are like the affections of *Agrippina* for her unlucky Imp *Nero* ; of whom one said, *Cum precaretur, imprecabatur* : when she prayed, she cursed. So do many in these dayes, they come into the Courts of the Lord's house, and pray saying, *Lord forgive us our trespasses, as we forgive them that trespass against us* : They pray God so to forgive them, as they forgive others. And how is that ? Not at all. Follow but these men to the Courts of Judicature, and ye shall see it as cleer as the light. They forgive not their brethren one trespass of an hundred ; and how then shall they answer the Lord one thing of a Thousand ? They take their brother by the throat, and are ready to pluck it out, for an hundred pence ; yea, for the value of an hundred pins : And how then shall they

they be acquitted of God for their
ten thousand talents?

Amongst other things therefore,
for Christ's sake have mercy upon
poor Debtors; for without his
mercy we are all desperate Deb-
tors. I know indeed that there are
divers ungodly wretches, who can
satisfie their Creditors, but will
not; and their debts unto men are
deadly sins in the sight of God:
Psal. 37. *The ungodly borroweth, and payeth*
21. *not again.* I do not, I cannot plead
for such. Those men take the Gaole
for their Sanctuary. And therefore
as they affect a perpetual prison in
this world; so it will be just for
the great Judge to confine them to
an everlasting prison in the world to
come.

But I speak for them, who are
willing to satisfie to the utmost,
but not able; some of which, if
men would have patience with
them, might in good time pay them
all.

all. To tyrannize over these poor creatures, and to inflict upon them *summum jus*, it is most assuredly *summa injuriâ*. Such rigorous proceeding is exactly like the execution Satan served upon *Job*; who, not content to sweep away all his goods, cruelly seized upon his body, and by extremity sought to bring desperation upon his soul. To all such hard hearted prosecutors, or persecutors rather, I shall only say this, As they now sow, so hereafter they are like to reap; for, *He shall* Jam. 2.
have judgment without mercy, that 13.
hath shewed no mercy.

And now, that what we have heard may be profitable unto us, Let us to our daily prayers, joyn our best endeavors; and let us meditate upon the near approach and sudden coming of the great Judge. Of these times and dayes we know before hand when they shall come (though of this present we had but short

short warning) *But of that day we know not.*

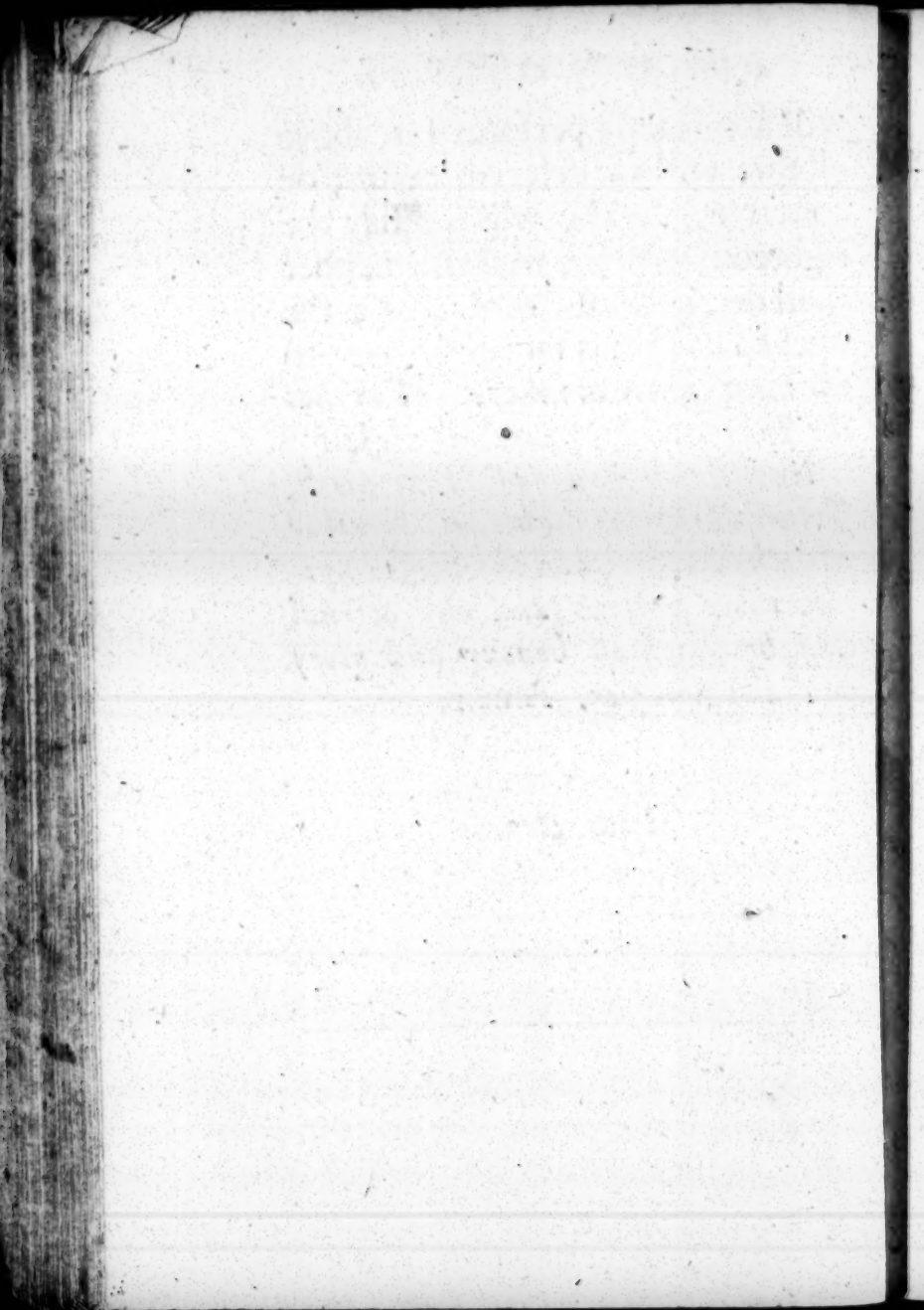
We cannot forget how, soon after the Assizes held here about this time twelve-months, Many persons of good account, who then attended to serve God, the King, and their Country, were in a few daies called away to make their appearance at the upper bench of the King of kings. And God only knoweth whether any of us now present, shall ever live to see another such meeting.

Let us every one therefore, in the fear of God, in our several stations and particular capacities endeavour so to discharge our duties ; that the Judge of all the earth at his coming may look upon us, as meet objects of his mercy ; that we may be delivered from those flames , which shall then torment the ungodly. Let us do our parts, and then, there is no doubt to be made of it, he
will

will abundantly perform his, above all that we can deserve, desire, or conceive. For he will not slay the righteous with the wicked; neither shall the righteous be to him as the wicked: That is farr from him to do after that manner. *Shall not the Judge of all the earth do right?*

Unto which Judge of all the earth, Jesus Christ the righteous, together with the Father, and the Blessed Spirit, three persons and one eternal God, be given all honour and glory now and for ever. Amen.

Laud Deo.



A
S E R M O N

Preached at the

A S S I Z E S

Holden at

N O R W I C H,

September 17. 1668.

St. Aug. ad Fratres in Eremo. Ser. 4.

*Tunc verè Justitia dicitur gladius ex utrâq;
parte acutus; cùm hominis defendit corpus
ab exterioribus injuriis, & animam a spi-
ritualibus molestiis.*

I Cor. iv. 4.

*But with me it is a very small thing, that I
should be judged of you, or of Man's judg-
ment.*

London, Printed in the Year, 1669.

A
S E R M O N

Preached at the

Assizes at Norwich,

Septemb. 17. 1667.

I. S A M. ii. 25. first part.

*If one man sin against another,
the Judge shall Judge him:
But if a man sin against the
Lord, Who shall intreat for
him?*

THese words are a part of the
Lord *Eli's* Reports, or of
his Homilies, chuse you whether:
For he was *Tam Marti, quàm*
Mercurio, having in his hand *jus*
utriusque gladii; being both Lord

G

Metro-

Metropolitane in the Church, and Lord Chief Justice in the State ; the High Priest and the Supreme Judge in *Israel*.

A rare occurrent , and such a precedent, as had only one *Samuel* in the sequel ; and then those extraordinary Judges fell into the King's highway ; and the stream of their Civil Power was carryed in the channel of *Israel's* Monarchs.

To dilate upon Histories touching Secular Power in spiritual persons, were to misspend my time, and abuse your patience. The *Macabees* were *Levites*. And *Socrates Scholasticus* affirms many Bishops to have been Lieutenants and Governors of Provinces, *Sed multa de facto, quæ non de jure. In diebus illis*, When good men were scarce, necessity had no Law : Or else a conceited grace of Dominion in some prevailed over the real dominion of grace. There were of old,
men

men of this iron temper, who hanged like *Mahomet's* tomb, between two loadstones; And being parts of neither, were indifferently bound, like the *Apocrypha*, between the Law and the Gospel.

But we must neither separate the things which God hath joyned, nor confound the things he hath distinguished. The check our blessed Saviour gave the Sons of *Zebedee*, sufficiently shews, how incompatible the affectation of Regal Power is with the function of Evangelical Pastors. The great Doctor of the *Gentiles*, pointing only to the Church part, cryed out, *οὐκ ἔστιν ἱκανὸς* 2 Cor 2. *Who is sufficient for these* 16. *things?* And God grant the Successors grace rightly to use the keys! for St. *Peter* was sharply rebuked by Christ, and was not able to rule the Sword.

Nevertheless, though for Order sake, there be a difference between

these two high Callings ; yet, for God's sake let there be no unhappy difference. The one cannot be without the other. *Aaron*, from whom *Eli* was descended, was brother unto *Moses*, yes, and his elder brother too ; though God pleased to put him in subordination. Think not, that like *Esau*, with his birth right, he lost his blessing. Nor count your Ministers so many Popes, or so many cursed *Chams* ; because the Lord hath made them the *Servants of Servants unto their brethren*. God took both his Vicegerents out of one stock ; *Moses* for the Prince, *Aaron* for the Priest : and by these brought his people out of Captivity. As the persons were once *Germani fratres* ; so their Offices and Callings are for ever Cozin-germanes. *Moses* is the Regent, *Aaron* his Assistant ; and both pages to the great Shepherd of *Israel*. When these two go hand in hand together
in

in the fear of the Lord, and the people are ruled by them; there is *Digitus Dei*: Thou leddest thy people like a flock, by the hand of Moses and Aaron.

Psal. 77.
last.

And here is work enough for them both; Injuries done by men to men; and offences done by men to God. Here is matter for the Judge to redress and vindicate; and for the Priest to reprove, atone and supplicate; more than sufficient indeed to grieve and astonish them both. *If one man sin against another, the Judge shall judge him: but if a man sin against the Lord, who shall intreat for him?*

Justice and Judgment are the habitation of Gods throne. Within the Ark was the *Covenant of Testimony*; there was the *Law* kept: and over that was the *Mercy-seat*. Except we keep Justice and Judgment within us, no mercy will abide upon us. *Jerusalem's Enclosure*

Psal. 89.

14.

Exod.

25.21.

minum was [*A City at unity within it self.*] demonstrated by these two infallible proofs: namely, that there God was uniformly worshipped; and there was Justice duly administered. For thither *the Tribes go up, even the tribes of the Lord, to testifie unto Israel, and to give thanks unto the name of the Lord: For there is the seat of Judgment.*

Sed jam seges est ubi Troja fuit, Jerusalem is trodden down of the Gentiles. The Abomination of desolation stands in the holy place; because *Israel* profaned the holy place, and the holy worship and service. *Helleborum frustra*, &c. we we consult too late about the remedy, when the long abused patience of the Almighty enters into Judgment against iniquity. Howsoever we presume to over rule men with Rhetorick, or Logick; with the acute demonstrations of terror, or the ponderous inductions of

of interest : yet, when we come to triall with our great Lord (as the Lawyers Apothegme saith) *The Case is alter'd.*

Thus *Eli* did argue with *Hophni* and *Phinehas*, being too tame a Father of two such wild Sons; whose indulgence to their transgressions brought ruin upon them, and many others. Neglect of Justice brake *Israel's* back, and *Eli's* neck. Their crimes (as well as their punishments) are able to make the ears of all that hear to tingle. Atheism possessed their hearts, luxurious lewdness polluted their bodies, and sacrilegious rapine defiled their hands : which three are the wicked world's cursed Trinity, the great modification and accomplishment of these evil times. When the sons of *Eli* are sons of *Belial*; when the Children of Rulers, Nobles, and Magistrates know not the Lord; when they, whose very example

G 4

should

should bring Aliens home to the service of God ; when such persons make the *Lords people* to transgress; what can be expected, but some fearful Judgment from Heaven ?

In the text are two causes depending. The one is *inter Virum & Virum* ; and this is to be determined by the Judge, *pro tempore, & loco*. *If one man sin against another, the Judge shall judge him.* The other Cause is, *inter Deum & Hominem*. *Impar Congressus !* An unequal Match ; a hard Case ! God is the powerful Plaintiffe, and Man the weak Defendant ; who is not able to procure Counsellor, Friend, or Advocate. *But if a man sin against the Lord, who shall intreat for him ?*

Or, here is first God's ordinary remedy against humane mischiefs ; *If one man sin against another, the Judge shall judge him.*

Secondly, an extraordinary mischief beyond humane Help, or
Remedy;

Remedy ; But if a man sin against the Lord, who shall intreat for him ?

In the first part are these two things. First, an *Hypothesis* or Contingency of fact ; If one man sin against another. Secondly, the *Thesis* or position of right ; The Judge shall judge him.

If one man sin against another.

This supposition or moot case sheweth both the Wisdom and Goodness of God ; his Wisdom in foreseeing, his Goodness in preventing Violence. The mighty and gracious Lord, who set bounds to the Sea , and bars to that boisterous element, gave laws, and ordained means to restrain the impetuous rage of humane passions ; which are incontinent like *Reuben*, unstable as water ; there being little difference between the raging of the Sea, and the madness of the People.

And surely, the great *Leviathan*, the Devil, would take too much pastime

Gen. 49.

4.

pastime in the waves of this troublesome world, beholding men like fishes, the great devour the small; and like the restless Sea, foaming out their own shame, and casting up mire and dirt; did not the Lord take this special order, *Motos componere fluctus*, to compose these turbulent motions by his Delegates, and Deputies.

As evil words corrupt good manners; so evil manners occasion good laws. Thus by the mercy of God, virtuous Children succeed vitious Parents. The production of Justice is not like that of Vineger, the sowrest from the sweetest; but it is as *Aqua Vita*, extracted from Dregs and Lees. A sacred Mysterie, *Samson's* riddle unridled, *Out of the Eater come forth meat, and out of the strong come sweetness.* We bleed in parts to preserve the whole. *Pœna ad paucos, ut timor ad omnes.* This is God's way, and his design

Judg.
14. 14.

design in punishing by the Magistrates, *Those which remain, shall* Deut. hear, and fear, and shall henceforth 19. 20. commit no more any such evil among you.

The Seeds of presumptuous sins are scatter'd and sown in the hearts of the people, by the loose hand of Government ; And nothing but the sedulous execution of Justice and Judgment, can root them out. The best *Mummy* for a languishing state is made of Malefactors killed by the hand of Justice. And as capital offences are severely to be punished ; so none are to be cherished. The young Serpent is of the old Serpent's breed, and getting warmth and strength will kill the man that hug'd him in his bosom. As the Philosopher told his scholar that gamed, *Non parum est assuescere*. And as St. Ambrose saith of Ambr. a devout Congregation, *Multi mi-* lib. de *nimi sunt magni, & multorum pre-* pan. ces

ces impossibile est contemni : So may we say, the Aggregation of many small faults make a great heap of evils ; and men suffering them to pass free, it is impossible, that God should let them go unpunished.

But as those Servants said, so Mat. 13. some do object, *Did not the Lord*
 27. *sow good seed in his field?* Πόθεν ἔτι
 ἔχον τὰ ζιζάνια ; Did not he make Mankind without these heavie burdens ? The golden age, when gold was in the Non-age, *Sponte sua sine lege*, without constraint or fear, crowned the World with fidelity, love, and equity. Why then do we labour under penal Statutes, ænigmatical Acts, legal Labyrinths, and costly Grievances ? Here is a long entail of humane miseries, annexed to this leading Cause ; *If one man sin against another, the Judge shall judge him.*

To this we may reply, as a certain
 certain

rain Judge once said to a railing Malefactor, *Tell me not what I have been, but tell me what I am.* Or, take the words of our Saviour for a full answer, Ἐχθρὸς ἀνθρώπων τὸ ἐπὶ οὐνοῖς, *The envious man*, or the envious Devil in the man, *bath done this.* And now, *Inequalitas, quæ accessit ex vitia, est ordinata ex Dei judicio:* That inequality, which came by man's fault, is ordered by the judgment of God to punish and prevent faults; *By one man sin entred into the world:* But after one man had sinned against God, it was not long before one man sinned against another: And great need of Magistrates there was in Earth, to keep the peace of the King of Heaven. Theft in *Adam*, begat Murther in *Cain*; *Aetas parentum pejor Avis,* And the earth, scarce filled with Men, was filled with Violence: so that the Heavens were constrained to make

Hue

St. Aug.
Ser. 5. ad
fratres
in Ere-
mo.

Hue and Cry, to weep day and night to raise a deluge to wash away the sins with the sinners.

Those primitive Giants were not more monstrous in their dimensions, than in their dispositions; as formidable for quality, as quantity; prodigious Tyrants, whose will was their law; like savage Beasts, instigated to do wrong, by reason of their force; but not induced to do right, by force of reason: whose dire Catastrophe doth tell posterity, that the violation of ordinary Justice among Men will inferr an extraordinary Judgment from the Lord.

An early Bulwark therefore against all injurious invasion did the Lord raise about his chosen people; when as they were but *Ecclesia constituenda*: their state Civil and Ecclesiastick being in the swadling cloaths. He not only gave *Moses* a warrant dormant to be served in
Canaan,

Canaan, saying, Judges and Officers Deut.
shalt thou make thee in all thy gates 16. 18.
which the Lord thy God giveth thee
throughout thy tribes: and they shall
judge the people with just judgment.

But whilst they were in the wilderness, by *Jethro's* counsel, *Moses* choice, and by the direction of *God's Spirit*, there were *Rulers of Exod.*
thousands, Rulers of hundreds, Ru- 18. 25.
lers of fifties, and Rulers of tens.
And they judged the people at all
seasons; the hard causes they brought
unto Moses, but every small matter
they judged themselves. Which in effect were as the King, and his Ministers, Judges in several courts, and Justices of the peace in their divisions: And all to this intent and purpose, that abuses might be rectified, inconveniences prevented, and contentions suppressed.

And now, I cannot but admire, how those *Israelites*, *In statu quò*, could find causes to trouble themselves,

selves, and so many Judges: And that which heightens the admiration is, There was never an old experienc'd Cause-driver, or Solicitor among them, to teach them the mystical art of wrangling. Poor slaves! They were new gotten out of bondage, and they were in a desert place; where was no title for house or ground. They neither sowed nor reaped; and so no trespass for that neither. Their meat, in a manner, dropt into their mouth from Heaven. All occasion of worldly care and trouble was far from them. They had nothing to do, but to serve God, and be thankful, to eat, and drink, and say their prayers.

And surely those men are highly obliged to excell in Virtue and Goodness, who abound in Tranquillity and outward Blessings: *sach as live in happier hours* (as Plato speaks of the Philosophers) *in the Islands*

Islands of the Blessed. They are the more immediately directed to look unto heaven, who have less than others to do with the earth. Plato 7.
de Rep.

But such is Man's sin and misery, that he learns the *practick* of *Vice*, before the *theory* of *Virtue*. *Sponte sumus mali*. There are Men-Porcupines, alwayes up in armes, full of darts and spears. For one *Nabaniel*, a true *Israelite* indeed, in whom is no guile; we may behold many an *Ishmael*, whose hand is against every man. Too many, like those *Israelites*, sow discord among the stones, they plough in malice, and harrow in spight; and the ground that is fit to bear nothing but Larks, they will make it bear Actions: Like Cocks, they scrape a quarrel out of a dunghil; first they pick at the ground, and then pick out one anothers eyes.

It was a slender occasion (I believe, if it could be proved) about

H

which

Lev. 24. which the *Israelitish* woman's Son strove with the Man of *Israel*, and blasphemed, and cursed. We have too many who blaspheme, and curse, with a little provocation: But how light soever the beginning of that strife was, the end was heavy; for the blasphemer was stoned to death, at the commandement of the Lord. And God grant, that Magistrates may punish these kind of Crimes, lest the wrath of the Lord break in upon us.

Here is Man against Man, *Vir contra fratrem*; so run the text in terms indefinite: which makes the rule general, *Thou shalt love thy Neighbour as thy self*: And according to our Saviours Comment, *Omnis homo omni homini proximus*. Both as to parties and fact, the Case is stated in universal terms, against all manner of trespass or injury.

Not that we should in opinion be Stoicks, and hold all sins equal,
and

and say with *Tharafius*, *Idem est errare in magnis & parvis*. Magistrates must not, like Levellers, make Persons and Causes all of a size ; but uphold such an indifferency, as in punishing delinquents excludes partiality. *If one man sin against another*, whether great or small, rich or poor : If *Achitophel* 2 Sam. 17.23. chief Privy Counsellor, and for profoundness an Oracle, be a Traytor; unless he dyeth *a felo de se*, let him die by the hand of Justice. If *Joab*, 1 Kings 2.31. Captain of the host, shall premeditate Murther, give the private stab, and shed the blood of Warr in the time of Peace : in the name of God let him find no Sanctuary ; no, though he flees to the Horns of the Altar : a better sacrifice cannot be offered unto the Lord, than such a great fat beast, a high and mighty Malefactor. If Man, who should be a God to do good to his brother, proves a Devil incarnate : If

he bears *Benjamin's* Coat of Armes in his actions, a ravening Woolf, spoiling the poor, and oppressing the needy; then serve him, as *Job* served such when he was in power, make him an example, and make him give satisfaction; that he may neither have joy in the mischief he hath done, nor power, nor encouragement to do any more. All which he compendiously expressed in these words, *I brake the jaws of the wicked, and I plucked the spoils out of his teeth.* Let him be who he will, if he be a Subject, let him live as becometh a Subject: If he think not himself too good to offend, he must not be thought too good to be punished: *Ye shall not respect persons in judgment.*

Job 29.
17.

Deut. 1.
17.

This *οὐ προσωποληψία*, Respect, or Acceptance of persons; *Adoring the face of men* (as the *Hebrew* hath it) is frequently decried in Scripture: Howbeit in special Cases, and

and pleas of Justice, God himself accepteth the persons of his servants; and according to the dignity and virtue with which he hath indued them, doth he judge and avenge the injuries put upon them. Which manner of proceeding is a sufficient direction and warrant for his Vicegerents, to right the wrongs of Honourable persons, with a more severe animadversion, upon insolent offenders; *Why were ye not afraid to speak against my servant Moses?* Num^b. 12. 8.

said the Lord to *Aaron* and *Miriam*: and besides, *Miriam* suffered the corporal punishment of a Leprosie, and the spiritual censure of a weeks Excommunication. The censorious Friends of *Job* are sent by God unto *Job*, that he might be their Priest and Intercessor; *My servant Job shall pray for you, for him will I accept.* Job last 8.

Baanah and *Rhecab* for murdering *Ishbosheth*, their Prince and Master, 2 Sam 4. 1a t.

Esth. 2.
last.

were both executed, and their hands and feet hanged up *in terrorem*, over the pool in *Hebron*. And *Bigthan* and *Teresb*, not for acting, but for plotting against *Abaznerus*, were both hanged on a tree. And for the Servant to kill the Master, or the Wife the Husband, is by the Law aggravated with the *signum* of Petty Treason. Briefly then, such a respect, and acceptance of Men is condemned, as contrary to the merit of the cause, favoureth one party, to the injury of another; when men are looked upon in judgment, according to the quantity of their fortunes, and not after the quality of their facts: and so their offences are indemnified for secular advantages.

But we ought to know, that the faults of men rise in degree of guilt, proportionably to their degrees of Greatness; and so by consequence are capable of less indulgence

dulgence than the transgressions of Inferiors. *Galba* caused a cross to be erected much higher than others, and to be gilded and painted; and on this he Executed the *Roman* Guardian, who had poysoned the Orphan his Pupil: that his punishment, like his crime, might be made the more conspicuous. So, for them that are High and Noble in their extractions, but High-base in their actions, Honourable and Right Honourable Traytors and Rebels, Worshipful and Right Worshipful Thieves and Murthers, I wish them the favour and privilege of being fettered in chains of their ill gotten gold, and hanged in silk skarfs and garters. *David* taking *Nathan's* parable in the literal sense, condemned the rich man to suffer both in body and in goods: *As the Lord liveth, the man that hath done this thing, shall surely die. And he shall restore the Lamb*

Sueron.

2 Sam.
12. 5, 6.

fourfold, because he did this thing, and because he had no pity. What need a Rich man be a Thief? Though the poor Thieves cannot be justified; yet alas, their ignorance and rudeness, wherein they have been bred and nuzled, and that *durum telum*, the sharpe goad of Want, with which they are extimulated; these things extenuate their offences, when they are laid in the ballance, and compared with the sins of other men, whose ingenuous education, plentiful fortunes, and good parts, natural and artificial, promise better things to God and their Countrey. So is the Judgment of God, *To whom much is given, of him much shall be required*: So ought we to judge in ourselves: And I humbly conceive, when one man sins against another, with these considerations, *the Judge should judge him*.

Luk. 12.
48.

Three Causes look big in God's
fight,

sight, the *Strangers*, the *Fatherless*, and the *Widows*. These he hath not only entred into his book, but also inserted them into his *Commination*; and they are at this day a part of our own, *Cursed be he that* Deut. *perverteth the judgment of the* 27. 19. *stranger, fatherless, and widow: And all the people shall say, Amen.* Ye have heard of cursing by *Bell*, *Book*, and *Candle*, and here ye see what it is, and who are so accursed; even they that wrong the *Stranger*, the *Fatherless*, and the *Widow*. *First*, the *Levites* on Mount *Ebal* were the *Bell*, to ring it in the ears of the people. *Secondly*, they are cursed in God's *Book* in many places. And *Thirdly*, the light of nature, which is the *candle* of the inward man, that condemns them. They are cursed from the *Lord*, cursed by the *Priests*, and cursed by all the people. *If any one man sin against any other, the Judge shall judge*

judge him : therefore if a man sin against the Stranger, Fatherless, and Widow ; let him be punished by the Judge, and let none intreat for him.

Many wayes doth one man sin against another : Some sin against the souls of their brethren, *1 Cor. 8.* *τὸν ἑαυτοῦ τὴν συνείδησιν, wounding* *12.* *their consciences* ; scandalizing and grieving some, and corrupting others with their lewd Conversation. Some wrong their Neighbours in body and life, as by Murther, cruel beating, evil intreating : Some wrong them in their goods, by fraud or violence ; and others sin against their Neighbours good name, by calumny or false accusation. All which are condemned by God, and appointed to be punished by his Magistrates and Substitutes.

2 Thesis. And so from the *Hypothesis* of Fact, I come to the *Thesis* of Right,

Right, *The Judge shall Judge him.*

The person, to whom Matters are referred for decision, is the Judge: And his office is to Judge uprightly between man and man, according to the law of God, and the laws of the Land. *Judex est lex loquens, & lex est Judex mutus.* His declarative breath gives it a previous disposition: But it is the administration of Justice, that makes it live and flourish.

Judges and Magistrates should not sit on the bench of Justice, as the *Pharisees* sat on the seat of *Moses*; with a [*Dicunt enim & Mar. 23. non faciunt*] *Eli* went as far as *3. jus dicere*, but he fell short of *jus facere*. He told his wicked Sons of their faults, and caused them to hear the Law; but he did not make them feel it: and therefore his own words are upon record against him, *If one man sin against another,*

another, the Judge shall Judge him.

- Nor must Magistrates be whitened
- Acts 23. walls, like *Ananias*, sitting to judge
3. men according to the Law; and commanding to be smitten contrary to the Law. *Idem Judex & Ara*; A Judge should be as an Altar, to give the poor afflicted soul relief and comfort. The *Aethiopians* are said of old to chuse their Magistrates, *κατὰ μέγεθος καὶ κατὰ κάλλος*, by
Ar. pol. height of stature, and beauty of face :
lib. 4. ca. as fancying such persons most like
4. the Deity, and so designed by nature, for Rule and dignity. But the truth is, howsoever they appear in Complexion, or Features, yet, in Virtue and Knowledge, Grace and Goodness, they ought to excel, and shine above others. A good Magistrate is as the Sun in the firmament, whose powerful influence giveth light and life; at whose approach innocent creatures rejoyce,
and

and beasts of prey hide themselves.
 In a word, a good Judge is like the
 Law ; *bonis Regula, malis Pœna* :
 He is a rewarder of them that do Rom. 13.
 well, and a terrour to them that do 4.
 evil. He is *Minister Dei tibi in
 bonum.*

Manifold are the blessings of God
 upon a people by Judges and Ma-
 gistrates. Were it not for this de-
 fence, a flood-gate of violence
 would be opened upon us. Had
 we no Judges, we should all be
 Judges ; all Apostles ; all Prophets :
 Every man his own Revenger, and
 his brothers Executioner. Many
 Commanders lost *Carla* ; a swarm
 of Physicians undid *Cesar* ; and we
 know the effects of a tumultuous
 Reformation. That *Carmen inter-
 calare*, so oft repeated in the Book
 of the Judges, doth tell us, that
 when every man doth that which is
 right in his own eyes ; not one of a
 thousand doth that which is right in
 the

the sight of God. What man would set bounds to his own desires? who would be moderate in demanding satisfaction for offences? We should

1 King.

12.10.

have the mad results of *Rehoboam's* young Counsellors: And the little finger of private vengeance would be heavier than the loyns of common Justice.

Gen. 34.

This is easie to conceive by the Massacre committed by *Simeon* and *Levi* upon the *Sichemites*; and that after the tender, and seeming acceptance of all possible satisfaction. They forswore themselves by the holy Sacrament; and slew man, woman, and child, the innocent as well as the guilty. Cursed be all such anger, for it is fierce; And such wrath, for it is cruel. *The wrath of man worketh not the righteousness of God.* And if one Tyrant be a plague to the world; what would it be to live in the midst of a world of Tyrants?

Jam. 1.
20.

And

And as *Aristides* his death most of all grieved him, because it came by the bite of a weazel; so the Tyranny of the most infamous rabble would be most intolerable. God deliver us from unreasonable wicked men. The Locusts were worse than the Fire and Hail: for they destroyed what the other spared; and left no green thing. *Humilis cum surgit in altum*; when base spirits get power, there is no mercy with them. A poor man that oppresseth the poor, is like a sweeping rain that leaveth no food. All these mischiefs and inconveniencies are by the mercy of God happily prevented; according to the tenour of the text, *If one man sin against another, the Judge shall judge him.*

Aelian.

2 Thess.

3. 2.

Exod.

10. 15.

Pro. 28.

3.

ture many times there is oppression, fraud, connivance, and palliation. It is one of Solomon's observations ;

Eccl. 3. *I saw under the Sun, the place of*
 16. *Judgment, that wickedness was there: And the place of righteousness, that iniquity was there.* Nevertheless, he teacheth us to rest in Gods appointment, and to wait with patience : and not to abhorre his sacred ordinances, because of Men's failings, *I said in mine heart, God shall*
 Jer. 28. *judge both the righteous and the wic-*
 14. *ked.* The pursuit of irregular Remedies is worse than the Maladies ; and the issue is ever like that of *Hannaniab's* false prophesie : the People break off their wooden yokes, but pull upon their necks yokes of iron. Thus while they strive against the rule in the former part of the text, they fall under the danger of the latter.

2 Part.

And so we come to the second part ; the cause between God and Man ;

Man; or, the extraordinary mischief beyond humane help or remedy. *But if a man sin against the Lord, who shall intreat for him? And here are Peccatum & Periculum.* The trespass; *If a man sin against the Lord: the danger, who shall intreat for him?*

But if a man sin against the Lord. ^{I Peccatum.} And there is no man that sinneth not: saith Solomon in his prayer. ^I Kings 8. 46. Let the old Monk Pelagius, now revived and new dressed in a self-conceited Sect, tell us what he will to the contrary; *If* ^{I Joh. 1. 8, 10.} *we say that we have no sin, we deceive our selves and the truth is not in us. If we say, that we have not sinned, we make God a lyar; and his word is not in us.* ἡμαρτιὰ ἐξουθενῶμεν, καὶ ἀμαρτίαν ἐξουθενῶμεν, we have had sin transient and emanent; and we have sin remanent and inhærent. Both which truths are confessed in the person of the Church, by that be-
I loved

loved disciple, who laid his head in his Masters bosom; and leaned not unto his own understanding.

And yet let the rigid *Novatus*, with his affected *Catharists*, uncharitably abridge the mercy of God; this is a comfortable truth, *pœnitentia est secunda tabula post naufragium*; repentance is the happy plank after a wreck; upon which, poor weather-beaten souls, after many tempests, escape safe: As

Act. 27.
last.

St. Paul and his company did at the Isle of *Malta*. Which Meditation serveth to make us steer an even course, between the *Scylla* of presumption, and the *Charybdis* of desperation; according to the Card and Compass of that heavenly Pilot:

1 Joh. 2.
1, 2.

My little Children, these things I write unto you, that ye sin not; And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for ours only

only, but also for the sins of the whole world.

On earth the poor man is cast with a *Nihil dicit* ; because he cannot administer to his Advocate, as the Physician doth to his Patient, *per pondus & mensuram* ; He wants the Silver key of feeling knowledge ; which opens the powerful door of utterance, and is the only means to remove obstructions, and objections : for *many answers* Eccl. 10. *all things*. Therefore *the poor is* 19. *hated of his neighbour* ; while *the* Pro. 14. *rich hath many friends*. But though 20. it be thus here below ; yet, God be praised, we have an Advocate, and the best of Advocates : And (*if a man sin against the Lord*) he, being humbly intreated, will appear for him.

There are some persons, who would have the Magistrates only meddle with the trespasses between man and man ; but as for divine

matters, the Worship and Service of God; whether men come to *Shiloh*, or not? or, how they come? or, how they behave themselves there? Into these things they would have the Magistrates make no inspection.

But good Christian brethren, consider, that when God gave his Commandments on Mount *Sinai*, he delivered both the Tables into *Moses* his hands; which Tables howsoever distinguished in speculation of duty: yet as to the practice, they are both committed to his Authority. The Magistrate is *Custos utriusque tabula*; to defend and maintain both God's honour, and Man's right. *The Law is made to curb the lawless and disobedient; to punish all manner of offenders: if there be any thing that is contrary to sound doctrine.* The Magistrate beareth the Sword, and *he beareth it not in vain.* He must strike at the

1 Tim.
1.9, 10.

Rom. 13.
4.

works

works of the flesh ; amongst which are *Seditions and Heresies*. So they Gal. 5. are ranged by St. *Paul* ; who very 20. well understood, how the Church was like to be patched and pieced by *Alexander* the Copper-smith, and the rest of the beasts at *Ephesus*. The honour and glory of God, the beauty and splendor of his worship and service, must be the utmost glory of the Rulers of the people. When *Hophni* and *Phinehas* the Sons, and *Eli* the Father, were threatned by God, for their defects in this respect ; they had nothing to say for themselves. The question is not *who shall judge such persons ?* But, *Who shall intreat for them ?*

Now though it be true, that virtues have their connexion, as vices have their concatenation ; so that to break one sacred link, breaks the whole band of duty ; according to that of St. *James*, *Whosoever* Jam. 2. *offends in one point is guilty of all ;* 10.

by which rule he that sins against Man, sins also against God, who hath forbidden it. Yet there are some offences more especially called sins against God ; as being of so heinous a nature, that they fall under the damage of an admirable difficulty (if not an impossibility) of finding remission. And indeed the conclusion of *Eli's* admonition to his sons doth sound much of desperation : *But if a man sin against God who shall intreat for him ?*

Let us look therefore into their grand enormities, that we may detest their practices, and avoid their punishments. They are accused of rapine ; that, not content with the large portion God assigned them, they violently seized on things not pertaining to them. And this their Lust became a Law ; their sin began to plead prescription ; and wicked custom devoured Gods sacred institution. *The Priests*
custom

custom with the people was, that 1 Sam. 2.
13, 14:
when any man offered sacrifice, the
Priests servant came, while the flesh
was in seething, with a flesh-hook of
three teeth in his hand, And he
strook it into the pan, or ketile, or
caldron, or pot: all that the flesh-hook
brought up, the Priest took for him-
self.

They had their Sharking Officers,
with whom all was fish that came
to net, all flesh went to pot;
like *Neptune*, with his trident, they
strook at all, through fire and wa-
ter for gain; and that which escaped
their fingers, must be either too hot
or too heavy.

But God had set them out their
parts and dues, otherwise ample and
honourable; the first fruits, the best
of the Wine, of the Oyl, and of the
Wheat, the firstlings of the flocks,
and herds; and in other sacrifices,
the Wave-breast, and the Heave- Numb.
18.
shoulder: They had their table of

fees in a golden mean, that they might neither be arbitrary in their exactions, nor beggerly and contemptible in their place and office. But these wicked men receded from God's appointment, omitting by chance the pieces they should have taken, and *de industriâ*, taking those they should have let alone; like those Priests, who let their proper Charge slip out of their hand, that they may catch at a greater Living: or, like those men of the Law, who in a just cause refuse a due fee; but in a bad one, swallow a vast bribe.

And as they robbed the people of the *flesh*, so they robbed God of all the *fat*, which he had wholly reserved unto himself, and strictly interdicted unto the Israelites:

Levit. 3. *All the fat is the Lords, it shall be*
 16. *a perpetual statute for your generations: But their servant took it with arms: Thou shalt give it me now*
 (said

(said he) and if not, I will take it 1 Sam.
 by force. Wherefore, their sin was 2. 16, 17.
 very great before the Lord; for
 men abhorred the offering of the
 Lord. Ye may be sure, when things
 grew to this height of impiety, the
 Sacrifices were few; and those that
 were, were performed with small
 devotion.

Where, besides the dishonour
 done to God, great was the injury
 done to the poor inferior Levites,
 to the Widows, Fatherless, and stran- Deut.
 gers, and to the many Men ser- 14. last.
 vants and Maid servants in Israel;
 All which by God's appointment
 should have fared well, and rejoyced Deut.
 before the Lord, at their solemn 16. 11.
 Festivals. Whereas, now (it is & 14.
 like) they did in their very hearts
 curse the times, the oblations, and
 their Rulers. If one man sin against
 another, the Judge shall judge him:
 But if men thus sin against the
 Lord, who shall intreat for them?

These

These wanton Beasts, thus pamper'd and grown fat, kicked against their Maker; and had (O horrid!) their troops of harlots, even before the door of the Tabernacle. The house of God was made a den of Thieves, a cage of unclean birds, a market where ungracious wretches bought flesh for their lusts, by selling themselves to work wickedness.

Numb.
25.

And now may we say of this *Phinehas* the son of *Eli*, *Heu quantum distabat ab illo*, from that *Phinehas*, the son of *Eleazar*! He slew *Zimri* and *Cozbi* in the act of their sin; But this acted the part of *Zimri*, and made *Cozbies* of the daughters of *Israel*. He turned away the wrath of God by doing Justice: but this, by perverting judgment, brought the wrath of God upon the people. He obtained a blessing for his seed; but this man a curse and an extirpation. Thus may we see that Sa-
cridedge

criledge goes not alone ; but is a *Beelzebub* of sins and vices : having commonly a Legion of Devils within it ; which makes the possessed, like the *Gadaren's* swine, run violently down steep places, and perish *in profundis*.

These incorrigible offenders met with the heavier punishment from God, because they received none from Man. They had the Law in their own hand. Their Father was the Judge of the Land. The people complained, but to no purpose. He could not say as the *Romans*, *Non liquet* ; or as we, *Ignoramus*, we know it not. *I hear of your evil dealings* (said he) *by all this people : Nay, my sons, for it is no good report.* But for all this he proceeded not to punish them. He did not so much as depose, degrade, or suspend them from their office. Alas ! It is in vain to tell men of their reputation, and the speech of the people ;

people; when they have cast off the fear of the Lord. Magistrates must not use such weak arguments with strong thieves. He should have made them a publick example of Justice, as they made their crimes. publick and notorious. Facile indemnity is but pearls cast among swine. Where Authority is afraid, or ashamed to punish sin; there men grow bold to sin by Authority. And while offenders are secured from the judgment of Man; they suddenly perish by some heavie Judgment from the Lord.

2 Periculum.

And so we are brought to speak of the danger: *who shall intreat for him?* And shall these potent persons now be non-suited? They, who are wont to carry on their votes *nemine contradicente*; They, who command the treasures of the Provinces; Shall not they be able to procure Counsellor, or Solicitor in their cause? Ye know the old
ranting

ranting resolution, *Flectere si nequeo superos*, &c. For Money any Cause will find defence in this World, from some or other : yea, some like *Phocion* will chuse to undertake a bad Cause, as though they thought a good one needed not. It was madly spoken of him who said, *If his Adversary removed the cause to hell, he had gotten a man should follow it. Sed Aliud est. videre, Aliud est videre*; It is one thing to mock and despise, but it is another thing to be wise.

Plut.

St. Aug.
Conf. 1.
II. c. 12.

And who indeed shall intreat for a notorious evil man? God as well considers the quality of the Advocate, as of the Client. A subtle wicked man there, to plead for us, will do more hurt than good; so that with *Gravius*, we shall need to give him something to take away his voice. *Nam satius est perdere vocem, quam reum*; For better

Brufon.

ter

ter he be dumb, than we be damn'd.
 And as for the Holy Angels, they
 are faithful for the King of Heaven :
 And will never be against their
 Lord and Master, for any Male-
 factor. And to which of the Saints
 shall a man turn himself in this
 case ? were it possible to come to
 St. Peter, and offer him silver and

- Act. 8. gold (of which he here said *that*
 20. *he had none*) he would say, as he
 did to *Simon Magnus*, *Thy money*
 Acts 20. *perish with thee*. St. Paul would say,
 33. *I have coveted no man's silver, or*
 1 Joh. 2. *gold, or apparel*. St. John would
 15. say, *Love not the world, nor the*
things that are in the world. Yea,
 they would all say with *Jehosaphat*,
 1 Chro. *There is no iniquity with the Lord*
 19. 7. *our God, nor respect of persons, nor*
taking of gifts. Alas ! There is no
 pleading, *Non est factum* ; nor, Justifi-
 cation. All that we poor sinners
 can do, is to desire mitigation of
 Damages ; *Domine ne in furore,*
 &c.

&c. Lord reprove me not in thy wrath; neither chasten me in thy hot displeasure, &c. A Psalm of Mercy: *Miserere Deus*, &c. And plead thou my cause, O LORD, &c.

Psal. 6.

Psal. 51.

Psal. 35.

How desperate their condition is, who flatter themselves before tryal, and make fair of a foul cause; we may see in *Hophni* and *Phinebas*, who both fell in one day, and thirty thousand with them. The Ark of God was taken, the news whereof cast *Eli* from his seat, and brought his gray hairs with sorrow to the grave. *Phinebas* his wife fell suddenly in labour; and though she bare the Childe, yet she was not able to bear the grief she had conceived: *The glory is departed from Israel* (said she) *for the Ark of God is taken.* Thus the many thousands in *Israel*, all sorts, Man, Woman, and Childe, from old *Eli*, who was ninety and eight

1 Sam. 4.

last.

eight, unto the Infant that was new born : All did rue the neglect of Justice and Judgment.

Thus have I gone through the parts of the Text, and am now to make Application to the respective parties. We are this day a very great Assembly come up to *Shiloh*, to the house of God, and so to the Seat of Judgment. The Lord make our way prosperous; and grant that there may be nothing of *Eli's* oversight, or remissness; nor of *Hophni* and *Phinehas* their incorrigible presumptions: that wherein one man sins against another, the Judge may judge him; and that none may so highly sin against the Lord, but that we may intreat for him.

My Lords the Judges, and you the Magistrates, whom God hath dignified, and set over the multitude, *ut honos, ita onus*, as it is your Calling,

Calling, so is your charge. Ye are the unfeigned *Atlasses*, who therefore receive the Congregation; that *Psal. 75.* ye may judge according unto right. 3.

And because the earth is weak, and the Inhabiters thereof; ye are in God's stead, to bear up the pillars of it. Be good, and wise, for them that are otherwise; and by your authority reprove, discountenance, and punish those who delight in mischief; and pull misery upon themselves and others. *Say unto the fools, Deal not so madly; and to the ungodly, Set not up your horn.* Deal as becometh you with the insolent and rebellious. For though God alone can take away their ungodliness; yet ye may do very much in breaking the power of the ungodly, and malicious.

I know (My Lords) that ye do so; I thank God for it: And in God's stead; I thank you for it. Only, I humbly beseech you, and
K all

all the worthy Magistrates to abound more and more. It is but need, For the *Ark* and *all Israel* are at stake for Justice and Judgment; and in case of Non-performance (which God forbid) we are like to fall once more into the *Philistines* hands, from whom lately, very miraculously we were delivered. *Curra Lex, nè pereat Grex*: Let Justice be done for all; or else all will be undone for Justice.

And now (as we say) *Dimidium facti, qui bene capit, habet*. That ye may make a right end, make a right beginning. Justice like Charity must begin at home. For, howsoever the world reckon, he is not *rectus in curiâ*, who is not *rectus in se*. A Ruler (like *Cato*) should be most severe to himself. For if

Rom. 2.
3.

he that judgeth others, doth the same things, he cannot escape the Judgment of God.

In

In the next place all Magistrates must have a strict hand upon their Children, Servants, Officers, Relations, and Favorites. For, as the Apostle argues in the case of a Bishop; *If a man know not how to rule his own house, how shall he take care of the Church of God?* So, if Magistrates will not do Justice in punishing those transgressors, that are daily before their eyes; what hope is there that they will be zealous of the publick good? *Mine eyes look upon such as are faithfull in the Land, that they may dwell with me:* saith David. It was the saying of King James of Blessed memory, *that he would have Reformation begin at his own elbow.* And the Great Judge of Heaven and Earth, when he enters into Judgment, *alwaies begins at his own House,* and is most strict to his own family; *You only have I known of all the families of the earth: therefore*

1 Tim. 3.

5.

Psa. 101.

8.

1 Pet. 4.

17.

Amos 3.

2.

will I punish you for all your iniquities. It will be your praise and glory to be like the Lord in this: so shall ye purchase to your selves a good reward, and great boldness in the day of Jesus Christ. The more near and dear unto you the persons be that offend; the more are ye concerned to see their offences punished. Do not kill with kindness. It is the greatest cruelty, when men spare their friends temporally, but destroy them eternally. And this was *Eli's* case with his Children.

2 King. 6. 1. And as the young Students in the Schools of the Prophets, were called *the sons of the Prophets*; and as the Greeks called their Candidates in that profession *ιατρον παιδες* *the sons of the Physicians*: So, Judges and Magistrates are in a special manner fathers unto all subordinate Practicioners in the Law; who's miscarriages tolerated will redound

redound to the dishonour of those their civil Parents. He that sinneth by Proxy against God and his people shall be punished *in personâ*. *Hophni* and *Phinehas* did not go with the Fork themselves; nor, with their own fingers intercept the fat from God's Altar. But they had a Steward, or Bayliffe, or Clark, or what ye please to call him; one who did the business: And all is a Case with God; the sin is laid to their charge.

I am the more instant and urgent in this point; because I find that the sins of persons in Authority are perstringed by the Spirit of God, *acriori stylo*; they are noted with a blacker coal than other mens. The Errata's of the Priest, and of the Judge are texted in Capital letters.

The sin of Judah, the Law-givers Jer. 17.
tribe, *is written with a pen of iron,* 1.

and the point of a Diamond. And

the Lord sware, *that the iniquity of*

1 Sam.

3. 14.

Eli's house should not be purged with sacrifice nor offering for ever.

Prov. 21.

3.

To do Justice and Judgment is more acceptable unto the Lord than sacrifice. Let neither fear nor affection therefore, neither male nor female influence, pervert, or obstruct Justice. Surely, the world was madly governed, when that Grandee said, *That the Grecians ruled all the world, and Athens ruled Greece, and he ruled Athens, and his wife ruled him, and his boy ruled her.* Indeed none are fit to rule others by the Law, but only such as will not be ruled by any others to do contrary to the Law. And such (I hope in God) all the Magistrates here present are, and will be.

Themist.
in Plut.

Be zealous, I beseech you, in the vindication of God's honour, against all them that kick at his Sacrifice, and cause others to abhor his publick Worship and service: Spare none that offend herein, whether

ther they be any lewd prophane
Hophnies and *Phineasses*, or Sediti-
 ous *Corahs*, *Dathans* and *Abirams*:
 who, the more they pretend to be
 Saints, are the more Devils. Be a
 Sanctuary for the Sanctuary, and a
 defence for the house of the Lord;
 that the Lord may be a Sanctuary
 and a defence for you and yours:
 For the word that he spake unto
El, he will for ever made good,
Them that honor him, he will honor; 1 Sam. 2.
but they that despise him, shall be 30.
lightly esteemed.

O look with a tender eye upon
 the poor old widow, the Church
 our Mother; so long and so often
 oppressed, plunder'd, pillag'd, and
 (God knows how many wayes)
 ill intreated: maintain the right of
 those Orphans her Ministers. Alas!
 where once the Church had the
 firstlings *in specie*, and many a fat
 and fair oblation; there now in
 many places the poor Priest scarce

gets the wave-breast, or the heave-shoulder, a piece, a snip by chance dropt out of the over-gripping talons of the Sacrilegious Court-kites, and Parasite-stock-Buzzards. That little they have therefore, they had need have with much quiet; great strife being too dear a price for a dinner of herbs, or a dry morsel. It would be a sin, and a shame for the people to give them cause to sue and complain before you; but much greater in you, should ye give them cause to complain of you.

For my part, I thank God, *Mihi istic nec seritur, nec metitur*; I am a person altogether unconcerned in this affair, save only as Christian duty, and this dayes service oblig'd me to speak my conscience. But I humbly offer these things to your considerations, that by your awful interposition, all occasion of discord being taken away, we may worship the Lord in the beauty of Holiness,
in

in the unity of the Spirit, and in the bond of peace.

As for you (Reverend Fathers and Brethren) whom God hath called unto this sacred function, In the name of the Lord I beseech you, though other men shall be *Harpyes*, yet be not ye *Hophnies* : Give not the people cause to complain of you, either for looseness of life, or violence in your dealings : Complain not ye for every cause, much less without a good cause. Seek not for great things in this world ; and by the wrong of other men seek neither for great nor small. Let the Motto of *Aaron's* Mytre be engraven in your hearts, and made legible to the eyes of the world in your conversations [*Holiness to the Lord*] Exod. 28. 36.
Cast away the worldlings fork and rake, and betake you to your Pen and Book ; yea, to your prayers and tears : when Malecontents shall be found losers by their gain of ungod-

godliness, your godliness with contentment shall be your great gain. Ye are the salt : of the earth , lose not your savour ; ye are the light of the world , be not children of darkness.

1 Tim.
6. 6.

Next, I desire the learned and excellent Counsellors and Advocates to remember how they bear very high titles ; for our blessed Saviour is named *wonderful*, and *Counsellor*: and 1 Joh. 2. *St. John* speaks him our Advocate general, resident with God the Father. Ye then who are Counsellors, whose profession is obnoxious unto vulgar prejudice, give faithful counsel unto the people, be instruments of peace and happiness : and that will be wonderful. And ye that are Advocates in earth for men, be just in your practice ; and ye shall have Christ your Advocate in heaven. But if any be otherwise minded, I shall say to him as *Elisha* once to *Gehazi*, *Is it a time to receive money and*

2 King.
5. 26.

gar-

garments? Is a time to take bribes? to run greedily after filthy lucre? Is it a time to use exaction and extortion, now when there is an *odium* upon the profession both of the Law and of the Gospel? Is it a time when the Land is brought to so great poverty, misery, and confusion, and when the heavy judgments of God are evidently impending? What is evil at all times, is worst of all at such a time.

As for the persons appointed to serve upon the Grand Inquest, and for all other Jury-men, in cases of Plea and Controversie, or in matters of life and death; To all and every of them I say in the words of Solomon, *I counsel thee to keep the Kings Commandment, and that in regard of the Oath of God; and stand not in an evil thing.* Make diligent search for the discovery of the truth, strict inspection into Crimes and Misdemeanors; and as
ye

Eccles.
8, 2.

ye find, so represent unto the Judge for his definitive sentence. For ye are as harbingers to facilitate and prepare the way for Justice. As ye hope to divert the Judgments of God from your selves, from your families, and from the Nation; do all things without partiality, and without hypocrisie. Be zealous in the case of Murther: Let no innocent blood be shed by your wills; neither let any person, who hath wilfully shed it, be spared by your means. The great God will call the greatest of Men to an account for the Murther of the meanest; for *when he maketh inquisition for blood, he remembreth them, and forgetteth not the complaint of the poor.* We live in a bloody age, God help us! This poor Nation, like the woman in the Gospel, (and twice as long) hath been diseased with an issue of blood: and some say, (not out of faith, as she did, but out of sinful pre-

Psal. 9.
12.

Mat. 9.
20.

presumption) if they can but touch the hem of Christ's garment, make a bare outside profession of Christianity, and with a kind of humiliation by friends procure the King's pardon, they shall be made whole. This sanguinary plague now rageth amongst persons of high rank and quality: The more the sin, the shame, and the pity. Whereas formerly, a Gentleman was known by his Virtues, Gentleness, and Goodness; now on the contrary, many prove themselves Gentlemen, as Empericks and Quacksalvers become approved Physicians, by killing men with desperate experiments. A lamentable conquest for a Gentleman to stain his honour, defile his hands, and pollute his conscience, with the blood of a poor naked man; who (perhaps) was not uncivil, though the Gentleman thought him so; or, (perhaps) was uncivil, because he knew no better.

Will

Will this hold good another day (think ye) before God's tribunal? By what Law of God or Man? By what president doth God smite such Gentlemen, so oft as they affront him? Doth he draw his Sword, and strike them with all his Power; when they blaspheme his sacred Attributes, or abuse his holy Name? Then there should neither need any Priest on earth to reprove them, nor Judge to judge them.

I know not what policy can be in this barbarous Violence. Should Club-law be made trump (which God forbid, as in his word he doth forbid) they that give the occasion would soon rue it. For as *Augustus Caesar* said of *Emilius Elianus*, who railed on him, *That he should find that Caesar had a tongue, as well as he*: So, Gentlemen would soon feel that the poor had hands, as well as they.

Sheron.



I desire therefore that all persons
con-

concern'd would seriously take it to heart, and think how much they offend against the Laws of God, and against the Laws of the Land; and what a gap they open to all manner of rebellion, cruelty and inhumanity: the effects whereof at this day do sadly appear, in the many horrid murders committed by their Inferiours. *If one man sin against another*, the rule of God is not, that the person injured should fall upon the other, and kill, or wound him: but, *if one man sin against another, the Judge shall judge him*. And if any transgress this Rule, and will kill and slay after their own pleasures, *Who shall intreat for them?*

Having been thus Copious, free, and plain in speaking to the Heads of the people, I shall not need to charge my self with all the particular Members; whose ingenuity (I hope) will learn their duty out
of

of the premises by a genuine sympathy:

Ye that come to be Witnesses,
Prov. 6. know, That a false Witness is one
16.

of the seven abominations, which
God hates. Heavy must the curse
of him be, who prophaneth a sacred
Oath, calleth God to vouch a lie,
and perverteth the proper means of
Heb. 6. peace and quiet; *For men verily*
16. *swear by the greater, and an Oath for*
confirmation is to them an end of
strife: But a false Oath, in stead
of confirmation, causeth altercation,
and begets strife without end. As
thou art a Christian, think on those
Joh. 18. words of Christ; *To this end was I*
37. *born, and for this cause came I into*
the world, that I should bear witness
unto the truth.

The punishment of a false Witness (by Gods appointment) was like that of a Traytor; the party suffering for his very conspiracy, though the plot never took effect.

The

The Judges shall make diligent in-
quisition, and behold, if the witness
be a false witness, and hath testified
falsely against his brother: Then shall
he do unto him, as he had thought to
have done unto his brother: so shalt
thou put the evil away from among
you. *Quemadmodum molitus fuerat
facere;* As he had endeavoured, or
attempted to do.

Take heed therefore, for the Lord
is the same, and changeth not. A false
witness, when he thinketh himself
most secure, sinneth with a witness,
and hath a cloud of witnesses against
him. If thou bearest witness against
thy conscience, thy conscience shall
bear witness against thee: *Et con-
scientia mille Testes:* But then, *If*
our heart condemn us, God is greater
than our heart, and knoweth all
things.

And now my Country men and
Christian Brethren, all ye who are
Litigants, and Contestees, either in
L esse

Deu. 19.
18. 19.

1 Joh. 3.
20.

esse, or in posse; my Discourse, drawing towards a period, reflects upon you. Hearken (I beseech you) unto the Counsels of peace, that ye may edifie, and not destroy one another. Live in peace, and that not for fear of Justice, but for love of Peace. What some falsely have said to the prejudice of the primitive Martyrs, and to countenance their own disobedience, may justly be spoken of many modern Christians: the cause that they live in peace is, *Quia desunt vires temporales*, they want means and abilities to express their malicious meanings. As *Pyrrhus* his young man ingeniously confessed for himself and his companions, *That had they had more Wine, they had talked more treason*: so, there are divers, who had they more mony, would do more mischief. Good brethren, let not this humour be found in any of you; or, if it be in any of you; purge it out with a dose

Plur.

dose of Humility, Piety, and Charity.

There is an error common among men, and this it is, As soon as ought of trespass, or contest ariseth, forthwith a suit in law is commenced. *Spiteful* is *Plaintiff*, and *Wilful* is *Defendent*; and these two (contrary to the rules of Philosophy) do *convenire in unsertio*, to undo one another; but they will not *convenire inter se*. The Law, the law they will follow, cost what it will; and whatsoever they want, they are resolved never to want woe. These men take with the left hand, what God offers with the right, and seem to hold themselves bound to trouble the Judge with every matter; because it is said, *If one man sin against another, the Judge shall judge him.*

But, what God hath ordained for a remedy, in cases of extremity, we must not by abuse make a mischief:

1 Tim. 1. 8. *The law is good if a man use it lawfully. It is by the Law, as by Physick, he that maketh Medicines his constant meats, shall make himself a fool, but no Physician: And he, that makes a slave of the Law to run for him upon every slight errand, shall soon make a slave of himself, and be ready to run the Country.*

Deuter. 17. 8. 9. *The Israelites were not to ascend unto their high Court of Judicature, but in rebus arduis: If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matter of controversie within thy gates; then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; &c. Is it so, that there is not a wise man among you? (saith the Apostle) no, not one that shall be able to judge between his brethren; but brother goeth to law with brother? Now therefore, there is utterly*

1 Cor. 6. 5, 6.

terly a fault among you, because ye go to law one with another; why do ye not rather take wrong?

As that wise woman said unto *Joab*, *In old time they asked counsel at Abel, and so they ended the matter.* 2 Sam. 10.18.

In old time, when ought of controversy arose, the parties went to some person famous for piety virtue and integrity, as well as knowledge, and by him they were reconciled, and the difference composed.

But now in our times, in stead of going to *Abel*, they go to *Cain*, and consult with the Devils Oracle; to the most Make-bate in a Country, to the most crafty, diabolical, and pestilent promoter of strife and discord; to him they resort to be informed, and by his will there shall never be any end of the matter. And indeed for this purpose they advise with him; not how to make an end, but how to make a

beginning ; to know if such a word, or such a passage, will not bear an Action? which in effect is to say unto him, I pray, if it be possible, blow up a fire out of this little spark ; and make a great mischief of nothing..

By these wayes and means, men break the law of God, abuse the Laws of the Land, trouble the Reverend Judges, trouble the Countrey, and trouble their own Flesh, I beseech you therefore (Brethren) for Jesus Christ's, sake, take and keep the rule and precept, which he hath given you (*Mat. 5. 25.*) and take it both wayes, with *St. Chrysostome*, according to the letter ; and with *St. Augustine*, according to the figure. Be ye reconciled unto one another, and be ye all reconciled unto the word of God ; *Agree with thine adversary quickly, while thou art in the way with him ; least, at any time*
the

the Adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison; lest thou fall into an irreparable state of ruine and misery, both in this world, and in the world to come.

For, If any man sin against another, the Judge shall judge him: But if a man sin against the Lord, who shall intreat for him?

Law Deo.

F I N I S.

